

THE JAPAN CHRISTIAN QUARTERLY

Vol. I, No. 2

APRIL 1926

The Missionary at Work

IN TOWN

Alongside the Japanese Church
As a Government Teacher
Among Business Men and Women

IN COUNTRY

In Pioneer Work
Through the Newspapers
By Means of Camps

IN INSTITUTIONS

In the Theological College
In the Boys' School
In the Girls' School
In the Students' Hostel
In the Garden Home

Editorial and Departmental Notes, Book Reviews,
In Memoriam, Personals, Notices, etc.

Editor-in-Chief:—Rev. W. H. Murray Walton, M. A.

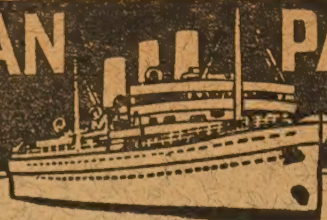
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Empress of Australia	21	—	Jun. 11	Jun. 14	—	Jun. 16	Jun. 19	Jun. 30
Empress of Asia	64	Jun. 19	Jun. 24	Jun. 27	Jun. 28	Jun. 30	July 3	July 12
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Empress of Australia	23	—	Oct. 1	Oct. 4	—	Oct. 6	Oct. 9	Oct. 20
Empress of Asia	66	Oct. 9	Oct. 14	Oct. 17	Oct. 18	Oct. 20	Oct. 23	Nov. 1
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THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS

Vol. I

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Who's Who in this Issue

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Mr. A. Rutherford came to Japan two years ago as a Government Teacher under the auspices of the "Y." He is teaching in Nagoya. He is a Canadian and graduate of McMaster University.

Rev. W. H. Erskine needs no introduction to the readers of "The Japan Christian Quarterly" as he is Vice-Editor and a frequent contributor to its columns. His book on Japanese customs was reviewed in a recent issue.

Miss C. Holland is a missionary of the Methodist Church who arrived in Japan in 1915. She is a graduate of Meridian Women's College and Scarritt Christian College, and is at present Principal of Palmore Women's English Institute.

Mrs. Gurney Binford belongs to the Society of Friends. She has put in over a quarter of a century of service in Japan and at present is engaged in pioneer country work. She is a graduate of Earlham College.

Rev. S. M. Erickson is a missionary of the Southern Presbyterian Mission. He has been twenty years in Japan.

Rev. C. E. Norman came to Japan eight years ago as a member of the Mission of the United Lutheran Church in America. He is at present engaged in Newspaper Evangelistic Work.

Miss J. N. Scott is a leading light in the Y.W.C.A. and is also Vice-Chairman of the Federation of Christian Missions. She graduated from Northwestern University.

Rev. G. H. Moule is a scholar of Clare College, Cambridge, and an old Student Movement leader. After several years of service in Kyushu he returned to England, but turned East once more in 1922. He is now a Professor at the Central Divinity College of the Seikokai.

Rev. H. B. Benninghoff, D.D. is a missionary of the American Baptist Foreign Missionary Society. He came to Japan in 1907. At present in addition to his student work he also is a lecturer in the Department of Political Science of Waseda University.

Rev. M. M. Whiting is a missionary of the United Church of Canada, and is on the Staff of the Kansai Gakuin. He has been 14 years in Japan.

Miss Gillilan is a member of the Missionary Society of the Presbyterian Church, North. She came to Japan in 1923 and has taught in both Shimonoseki and Sapporo. She is a member of the Editorial Board of this magazine.

Miss Tapson came to Japan 38 years ago as a member of the Church Missionary Society from which she resigned in 1914 on health grounds. She has been essentially a pioneer and is now the moving spirit in the "Garden Home" for consumptives.

THE JAPAN CHRISTIAN QUARTERLY

A JOURNAL OF CHRISTIAN WORK IN JAPAN

(Formerly "The Japan Evangelist")

VOL. I

APRIL 1926

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Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

Editorial Notes

THIS issue of "The Japan Christian Quarterly" is devoted to a study of what missionaries in Japan today, are able to do and are doing. The dozen names or so are representative of a host of some 1,200 men and women, who are privileged to serve in this land and away from their own; the twelve methods of work are but illustrative of the many opportunities of service that lie before a missionary out here, who tries to express his Message in ways best suited to his temperament and personality and with due regard to that of his listeners. In all of these methods there is a tacit recognition of Japanese leadership, either as an accomplished fact or as an immediate goal. The missionary in Japan who tries to keep everything in his own hands is, like his critic, an anachronism. All of these are suggestive of that essentially western type of Christianity, namely ceaseless activity. Whether in classroom or in country, Garden Home or newspaper office, there is the same underlying note of "busy-ness" in the King's business.

Looking at the field as a whole there seems good ground for stating that the Japanese Church has proved itself to be a not unsuccessful imitator of the missionaries in this respect. Though the complacent slow-moving worker here and there may be the despair of his foreign colleague, yet what with evangelistic campaigns on a nation-wide scale, temperance mass meetings, the growth of institutional religion, conferences unending and the like, it seems clear enough that the Christian Church in Japan,

at all events, is not going to be typical of the so-called slow-moving East.

Of course all this effort produces results; it could hardly be otherwise. Converts are won for the Kingdom; activity breeds a sense of responsibility in the native Church; the good works of the Christians cannot but attract the attention of the authorities, and in many cases their favour. But the danger today is that we measure our success by our activity rather than by its results. The number of pupils in a school and the number of baptisms in a church may prove good "copy" to the Home Boards, but are they honestly as good as they sound? A National Evangelistic Campaign which reports an audience of 200,000 may sound a great success, but in reality it has reached less than half of one per cent of the population.

During the past five years the population in Japan has increased by nearly four millions. In the same interval the Christian Church has increased from 250,000 to 280,000. In other words the Christian Church in Japan has grown at a rate of less than .01% of the population per annum. True, Government shows an increasingly favourable attitude to Christianity, but no one doubts but that the dominant motive which prompts it is an utilitarian one. The speech of the Head of the Bureau of Religions at the last meeting of the National Christian Council made this abundantly clear. True, Buddhism is losing its hold today, but it is a moot point whether this is not more due to the disintegrating effects of modern education and materialistic thought and ideals than the successful advance of a rival faith. Such a weakening of an ancient religion does not bring the Christian nearer his goal. As has been well said with reference to Islam, "When at dawn the factory siren calling youth to the factory has drowned the voice of the *muezzin* calling to prayer, and when the factory chimney has replaced the minaret, we have not moved towards the Kingdom of God."

Now what is the cause of this very relative success? Various reasons may be adduced, but we will content ourselves with one which seems to us to get to the very root of the matter. We have failed to make use to a degree commensurate with our task of the spiritual resources at our disposal. In other words we strive, we organize, we think, we preach, we teach, and we do good deeds, but do we pray? Walker, the great missionary of

Tinnevely, wrote, "Better far to do less work, if need be, that we may pray more; because work done by the rushing torrent of human energy will not save a single soul; whereas work done in vital and unbroken contact with the living God will tell for all eternity."

"Prayer is no momentary act. To touch God

Is to enter worlds where Time is not,

And set in motion things eternal."

The need of such an attitude may be seen from another standpoint, namely, our own utter inadequacy for the task of winning Japan to Christ. The figures quoted above are challenging enough, but let us ponder over the subject a bit more. If every Christian worker in Japan today, man and woman, Japanese and foreign, were broadcast over the country, and given a parish, he would be responsible individually for over 10,000 souls scattered over an area of 25 square miles.

Or again take the world of thought. We recognize in many ways, and incidentally derive much comfort from the fact, the growing influence of Christian thought in the life of the nation. We console ourselves that for every confessing Christian there are four who have felt the influence of Jesus Christ so strongly as to be Christian in all but name. But can we today seriously compare the influence of Christian thought with that of the radical ideas which are pouring into the country?

The truth is that we might multiply our workers manifold and increase our literary output exceedingly and yet we would not be much nearer the accomplishment of our task. The solemn fact is that humanly speaking it is beyond us. But it is in the recognition of this fact that our hope lies. Not until we grasp the limitation of human resources will we turn to the Divine. These resources are to be found in the unsearchable riches in Christ Jesus, and it is through prayer alone that they are available. This truth, of course, we all admit; and yet how many of us spend even a quarter of an hour a day seeking this power

"... till prayer is pain,

Till prayer is joy, till prayer turns into praise"?

Are we not far too prone to attempt to invert that old Latin saying, "Orare est laborare"?

Buddhist and non-religious forces are competing with us today in many ways. They have better schools than we have and

infinitely greater means. They can beat us any day they like so far as "the arm of flesh" is concerned. But they have not Christ; they know not prayer as we know it. Yet we are too busy using their weapons to wield our own. Luther once remarked, "I have so much to do that I cannot get on without three hours' prayer."

In a little book by Mr. Oldham reviewed in this issue space is left for recording day by day the number of minutes we spend in prayer. "How horribly mechanistic!" some one says. But with a true Scotch caninness we venture to think he has placed his finger on one of our weakest spots.

In a striking paper recently issued by a group of Christian leaders of the English Church, they speak of being filled with a very great "concern." "It is the relative impotence of the Christian Church in face of the greatest Christian opportunity in all history. . . . At bottom what is wrong is our weak sense of God, our weak hold on Him, our weak faith in Him. For our part we see little hope of the Church rising to grapple with these unprecedented opportunities unless and until there is a revival of personal and corporate prayer life from end to end of her membership." They are all busier men than we are, but they have pledged themselves to give a definite extra portion of time every day to prayer. Can it be that they have given us the lesson above all others that we need to learn out here?

Working with a Japanese Church

ASKED to describe, not the general situation, but what I as a missionary am doing, I find myself in a peculiar situation; it is impossible to describe what I am doing without referring at once to the general situation. My joy is in the general situation. Otherwise I would feel so insignificant that I should have to insist on being released from writing. One feels natural modesty in presenting his own experience as a "case" for students of the missionary cause to ponder. Two years ago after speaking in the home land, it was my pleasure to have a member of the audience say, "This was an unusual treat. Do you know, you are the first missionary I have heard speak who neglected to talk about himself!" And now, the Editor requests that I talk about nothing else. If then I am to talk about what *I* am doing, I must ask the privilege of keeping the "I" anonymous.

What am I doing? Briefly answered: I am working myself out of one job and hunting a new one. That does not mean that I am planning to leave evangelistic missionary work; it means that I am frankly recognizing the changes that come each year in the work of the missionary, and am trying to be of as much service as possible as each new situation arises.

Zoology is teeming with examples of over-specialization which has resulted in the advantage of the moment giving place to handicaps which have either eliminated a form altogether, or have kept it from participation in the main stream of advancing life. The worm that developed the protective armour of a shell struck upon a wonderfully effective device for preserving its life, but the clam still lives in the mud behind his closed doors, content "to let the world go by, to know no gain nor loss," while a less specialized form which learned to run away from trouble in God's open sea, became under God's guidance the ancestor of a nobler species. Adaptability, not over-specialization, is the lesson Zoology teaches those who are living in a constantly changing environment. The evangelistic missionary in Japan if he is to remain a live factor in the Christian movement here must be constantly ready to adapt himself to the changing environment. Over-specialization spells stagnation or doom.

To a missionary intending to put in a life of work in direct evangelism ability to converse in, to read and to write the Japanese language is, in that order, about as important as it is that he be likewise able to take other than liquid nourishment, eat the characteristic dishes of the land, and drink innumerable cups of Japanese tea. The missionary who will not adapt himself to the language about him is doomed. No wonder I undertook the study of the language in earnest. No wonder I am dismayed when I find that I cannot yet read or write sufficiently to pass as other than an "illiterate." If patience on my teacher's part will avail, my daily "go at the language" may in time provide me with this primary equipment for work in the land of my adoption. Let me say a word of appreciation for the generosity shown me in the language school. I was admitted to a small intermediate division. In the course of time my classmates dropped out. Largely through the efforts of two of the directors a class of one was carried on for two terms, at what must have proved a financial loss to the school. These men recognized the psychological value in systematic progress. My present work in Japanese is largely in preparing sermons or talks, hearing them criticized; reading the scriptures; listening to articles from the religious press; and blundering attempts to read modern drama. This last for a double purpose: to gain firsthand knowledge of the work of some popular writer and to get living conversation in a form where it is conveniently given the scrutiny of the study.

After two years of language school came introduction to the actual work. Under the then prevailing system, my location was determined by the Mission without consultation with Japanese leaders. It was my good fortune to be assigned to an unusually promising field. Geographically well delimited, culturally progressive, with a minimum of denominational overlapping and in cooperation with a man of fine personality, the choice was a happy one. Care-free days of apprenticeship seemed to stretch ahead, but what appeared a straight road soon proved to have a turn in it. My colleague was called away on a premature furlough, and I was left in charge of an undermanned field with an underpaid Japanese staff. Living costs were constantly advancing. In joining in requesting increased salaries for missionaries it seemed only fair to put the Golden Rule into operation with Mission employees. My first lessons in mission work administration were, therefore,

financial. I asked my Japanese colleague, associated in touring, correspondence, and editorial duties, to name his own salary. In regard to the salaries in the local churches I took the matter up with the Head of the local Association, an exceptionally able and brotherly man, who in preparation for a year of travel abroad was coming to my home every week for practice in English. We assumed as fundamental that a pastor or Bible woman was the servant of the local church, not of the Mission; that these salaries should be set by the churches, and if proper salaries were not forthcoming from local sources, then it might be necessary for the Mission to increase its grant to the church. We instituted the new system of the church preparing a budget and after conference between the missionary and the church, a pledge being given towards the realizing of the budget, as revised and adopted. I learned early that the success of these consultations depended on recognition of the church as the important party to the conference, and in taking a Japanese friend along as not merely the go-between of Japanese custom, but to guard myself through his advice from being too foreign in viewpoint. I may say, that even when the errand was not administrative, but purely evangelistic, the presence of a Japanese colleague has always proved a blessing, and is still my practice when feasible.

"Presto! change!" A movement to give pastors of mission-aided churches standing and responsibility in the independent Japanese denomination, or failing that, the creation of a new denomination, resulted in a radical departure in Mission policy. The evangelistic missionaries together with Japanese workers in aided churches were accepted by the hitherto independent Japanese denomination as fellow workers, who, together with the funds before controlled by them, should be under the direction of the denominational Board of Directors. Three missionaries sit with the fifteen Japanese Directors to pass on matters touching missionaries or mission-aided work. In practice it has been found impossible to confine the brotherly spirit to one class of questions, and the missionary votes are welcomed on all matters.

This gratifying relief from missionary administration of churches raised at once the problem of what work the foreigner should undertake. I take from my file a letter and read again my request that, in the spirit of this co-operative movement, the local association of some dozen churches should advise me in

regard to what they would like to have me consider my field of labour, what my emphasis should be, and what financial estimate I should make. The Association was at the time unable to think in terms of the missionary as at its beck and call, so I was forced into adapting myself to the new situation.

My labours have been divided between the city of my residence and the scattered churches of the local Association. Let me roughly indicate the type of work attempted in the wider field before going into the problems of the local city.

Though separated by wide distances from many of the churches, still it has been possible to visit among them, and to attempt to further the spirit of common aim and brotherhood among us. Frequent use of the mails in letters of encouragement, greeting, condolence, or congratulation, means that my postage bill each year runs high. My ideal is to make the friends with whom I come in contact feel that I am interested in anything that is of moment in their lives. Especially anxious am I that the pastors and evangelists shall feel that; for they carry on bravely, often in the face of many real hardships. So far as comradeship in the work is concerned it is the least I can do to help them to feel that their friends remember them.

Occasionally I am asked to join with others in an evangelistic campaign covering the whole field. In the country districts it is still possible for a foreigner to attract a crowd. Whenever at all possible I try to see that at least one Japanese speaks with me, and that he has either the place of prominence on the programme, or the lion's share of the time. People come to see and hear a foreigner. They go back convinced that the Japanese speaker was superior and that his message should be given increasing consideration.

Ambitious denominational and interchurch surveys raise hopes for unprecedented evangelistic, educational, and social activity. It is bad psychology to raise great anticipations without letting anything result in deeds. Together with my Japanese and missionary associates it has been a privilege to undertake a few modest ventures, salvaged from the days when missionary statesmen were ready to take the Kingdom of Heaven by storm.

Simultaneously with the wider work of the field indicated above, I have been very much intrigued by the possibilities in the local situation in the city of my residence. The first work of

seed-sowing and church-organizing had been accomplished years before my coming. Four different missions had at various times stationed families here, but for various reasons each in turn withdrew. As far as missionary occupation is concerned the city is almost neglected. A Roman Catholic priest, a single woman kindergartner, and our family are the normal staff for a city of well over 100,000. Six Protestant churches (four of these self-supporting), and two Catholic (one Russian, one Roman) represent Christian activity in this busy commercial centre.

My location in this city was at the request of the local church, not a policy forced upon them in any way. I had previously had a visiting acquaintance with the church and had sacrificed to them the young man just out of theological seminary who had promised to come to me as a language associate. Our pastor of some ten years' standing was suffering from a serious illness, and had been incapacitated for months. The presence of this young man assistant pastor for one year relieved the situation somewhat, but when he was called to Tokyo he left me resident in a city where the pastor technically had resigned but was continuing his residence in the parsonage. His presence was a great embarrassment to the church, and a cause of friction between the members. Until taken sick the pastor had habitually conducted all the meetings of the church, led all prayer meetings, had spoken at every Fujinkwai, as well as served as superintendent and main teacher in the Sunday school. Result: with the engine broken, the automobile came to a stop. The assistant pastor was able to tow the machine for a year, but he too persisted in furnishing all the motive power. When he left, the church was in distress. It was at this point that a unique relationship sprang up between the missionary and the church. This independent self-supporting church turned to the missionary and requested him to be honorary pastor. Deficiencies in language and experience were obvious. The suggestion came from the Head of the local Association, it was embodied in an official vote of the local church board; there was only one thing to do,—to accept and pray for the outcome.

My honorary pastorate lasted over a year. My efforts were centred upon developing a spirit of self-help. The members led their own prayer meetings, the evening service became a chance for nearly every man in the church, young or old, to tell what his

religion had meant to him in practical experience. I kept the morning service in my own hands and took what for the missionary must be a rare opportunity, the chance to preach two long series of sermons: one, an exposition of First Corinthians, the second, a brief outline of the rise, history and emphases of the Christian religion. Several members were added to the church. Plans were laid for the gradual building up of a fund for reconstruction of the church edifice. A young men's society was organized. The Sunday school was gradually strengthened. Let it not be thought for a moment that the missionary did all these things. His willingness to do all he could made it possible to persuade others to do the unaccustomed. The result was such activity as the church had not known for years.

Again change, and a new chance to adapt. The long anticipated day came when a new pastor was found. Able, a prophet of the new order, a preacher of power, he carried the church forward with vigour. What should the missionary do? Certainly not compete for affection with the pastor. Certainly not use the leverage of intimate knowledge of the parish to build up a power within a power. The logical thing was to put himself frankly in the hands of the new pastor to be used.

Together we attempted a modest survey of the city. Together we organized a night school so that the church plant might not stand idle five nights a week. Together we discussed points of interest developed from his sermons, or mine (for he asked me to preach for him from time to time), or from the foreign press. When I returned from furlough he seized the opportunity to make use of my opinions on the international situation and saw that these had not only a wide hearing through the field, but the publicity of the press as well. He found ways to use me and the association was a most happy one.

Again change, and another chance to adapt. Our pastor was called away and once again I was asked to serve as honorary pastor. To my lot came not once but many times the call to the home in sorrow. Often we met in farewell meetings for active members. The anxieties of the ten months' pastorate were taxing. The working together with all types of members in dark days has given a comradeship that makes this church very dear to me. But again change—a new and able pastor. The seeming assurance that the much needed new building will soon be realized, that

new members and better business conditions are to bring the church up to a point where the presence of a missionary whose chief task is in connection with the local church will prove an anomaly, make me wonder whether it may not in a few years be wise to seek relocation beside a less advanced church.

I have not begun to tell of the joys that come through association with the group of local pastors. Opportunities have come for planting ideas there which have resulted in a limited amount of union effort in spite of the wide diversity of theological opinions. The chance to work with students, some of whom are anxious to hear what Christianity has to say on the practical problems of social life, is another privilege that has been mine. To salvage a Salvation Army officer (at his request) and to make it possible for him to continue in Christian work, was worth the doing. To get a drunk officer back on board a foreign vessel, and to take a doctor off to the assistance of a captain needing medical aid, have been a part of my missionary task. More recently the inauguration of an English service of worship with an eye to the needs of a small foreign community and a limited English-speaking public has called for more tact than I command.

What am I doing? I am hunting ways in which I can strengthen the hands of the Japanese church without assuming obligations that make me a specialized part of the organization, essential to its success. This means constant adaptation to new conditions. Briefly, I am trying to work myself out of a job; but the nearer I come to success the greater is the tug on my heart-strings to stay by even when I am not essential. It is with mingled feelings that I look ahead therefore to finding a new job.

Working Alongside a Japanese Church

(The Woman's Point of View)

N. F. J. BOWMAN

MANY and varied experiences have come to me in eighteen years of missionary work in Japan in my work alongside the Japanese Church. During the first ten years of work my effort to help in the building up and extension of the Kingdom of God in this land was very different from what it is now. Today the Church is awakening to a realization of itself as an organization in Japan with a definite call to service and a sacred responsibility towards the society from which it draws its members.

For ten years I acted not only as Bible Teacher and Director of the Women's Work of the Church, but even as an advertisement of "preachings" by standing outside in the street and inviting passersby to go in to hear the Good News! Now the young men and the older women do that and my job is inside in the background helping in one way and another while the Christian girls and women help and guide enquirers in their half of the congregation.

The women of Japan are just beginning to come into their rightful inheritance in the educational and professional world, but their place in the Church, though very important, is not yet fully recognized. A great step forward was made in our own Church not many years ago when women became eligible as members of the Church Committee and in addition the Order of Deaconesses was established. Ordinary women and mothers are not supposed to be teachers outside of their own homes. The foreign missionary, therefore, has a work to do in helping her Japanese sisters forward to a realization of their new rights. For instance she must urge Japanese women to act as President of the Women's Society of the Church or the Chancel Guild; she must advise them as to methods of procedure; she must persuade them at first at small meetings and then at larger ones to tell their experiences or express their opinions on some subject of faith and practice; until in time they gain sufficient self-confidence, under God, to act alone

as leaders of their sisters. I have been struck by the wonderful development in three years of one such. She is a mother of many children, a doctor's wife, who has been timidly but faithfully filling this office. In the course of training as a Woman Auxiliary President she has come to realize her duty not only to other women of the Church but also in her own home. She has realized that the measure of her faith has a mighty effect upon that of her husband and children as well as on her employees, and she has already become a leader with a telling influence in the home and among the women of the Church. She still finds use for the missionary as an adviser in committee, as an inspirational teacher, and as an organizer of the work among the girls; but she uses her Japanese sisters as music and singing teachers, and the woman-worker in the Church as teacher for the nurses in her husband's hospital.

Another sphere of work open to a missionary who is working alongside a Japanese Church is that of the preparation of women and girls for baptism and confirmation. Much individual teaching must be done. Even if the pastor had time, it is not considered wise for men in general to undertake this teaching. The Japanese woman-worker, if there is one, may be leading a deeply spiritual life, and may be of high social standing, but all too often her education has been very limited and she lacks prestige as a religious teacher, and in consequence is less acceptable in some quarters than the woman-missionary, who is regarded as a specialist in her subject, and is often expected to be good for any and every grade of enquirer. Her Japanese colleague knows her own people and all their weaknesses and foibles better than she does, but she has not always the courage to place her finger on the weak spot without giving offence. The missionary on the other hand, whose apparent rudeness is often forgiven because she is a foreigner, and whose sincerity is seldom doubted, can take extremest measures, and in critical spiritual cases when the crisis is past and the operation is over can yet retain the respect and receive double the trust of the one who suffered temporarily at her hands.

The average Japanese woman lacks the courage of her convictions. It is really considered unwomanly to force one's opinions in the face of opposition. So here also there is a place for the foreign lady—as the champion of the women's cause in the Church!

For instance in conference with men and women, *e.g.* at a meeting of the Church Committee, if the women workers gain sufficient courage to voice an opinion (and now-a-days they usually have a strong one!) it can be easily over-ridden by the voice of the men, because a woman's opinion is not supposed to be of very much importance, much less final. But if the woman missionary is playing on the women's side, she can usually put the ball over, so to speak, if the Japanese women get it up to the line! Many times have I been asked to be at such meetings for that express purpose!

The Japanese woman-worker is often lacking in persevering faith. By the grace of God the woman-missionary has generations of faith behind her and a Church organization to learn from, which rivals any other in the world. She knows that one with God is a majority; and so where women's meetings, girls' clubs, and children's meetings, enthusiastically begun, gradually languish through indifference or opposition, she can be an inspiring human adviser and give such an uplift that prayer and effort, perseverance and result, lead to victory. The Japanese know their own people and country and language a thousand times better than the missionary ever can; all that they need is that the missionary should believe in their powers and give them such moral support, and the work becomes an accomplished fact with less than half the effort the missionary would have to put forth if she tried to do it herself.

Beyond this the missionary's influence among the Christians as a loved and trusted teacher, going in and out among them as a sympathetic friend, can be a means of calling forth greater faith and effort, and can be a great help to a Japanese pastor in establishing and unifying the Church on one condition—that the missionary has his trust and is loyal to him even down to the smallest details.

The longer I stay in Japan the less *direct* work I do in connection with the Church. I used to manage all the women's work and do a large share of it, from the cleaning of the Church to the organizing of sewing, knitting and cooking classes, chancel guilds, women's auxiliaries, and Sunday schools. But today I am called on to teach my Japanese sisters to teach and to let them have the responsibility in all parts of the work, while it is my duty to assist or supplement if necessary.

The foreign missionary is still needed as an example of disinterested and self-sacrificing service and as an inspirer of prayer. Not a few of the failures come from lack of spiritual nourishment and of that hope which is born of prayer. Where a missionary is in association with Church workers the necessity of spiritual nourishment and the importance of prayer is emphasized; deeper work is done and characters are developed so that the silent witness of the Gospel in changed lives opens doors in greater numbers than one can enter. The missionary can set an example of wide unprejudiced love and of a big-mindedness that will put away petty differences for the purpose of furthering great causes. She can be a peacemaker, because she sees not only the failures but also the struggles to rise again; she can plead for a spirit of forbearing love, and she can have faith in final victory because she has proven the power of Christ in her own life. Her work is not so much executive as inspirational. Once an adequate number of self-respecting leaders of daring faith are forthcoming, she can retire from a position of responsibility in the Church-army and become a recruiting officer in the Church, sending forth more and more soldiers to that front line which is to win Japan for Christ. Until that army has materialized as a well-organized unit, there is a work for the woman-missionary in Japan alongside the Japanese Church.

The Opportunity of the Middle School Teacher in Japan

A. RUTHERFORD

TO the teacher has been given a great commission: he is entrusted with the duty of moulding lives and shaping the destinies of the pupils and students he has the privilege of teaching. A greater responsibility God could not place upon the sons of men. The commission is therefore a sacred one. It is the teacher's privilege to sow the seeds of courage, good cheer, good will, patience, and happiness and nourish them with love. This commission remains the same wherever the teacher may find his field of service, be it in the homeland or on some foreign shore.

The teacher's field of influence in the Middle School in Japan is, of course, limited for different reasons. In the first place, he is not allowed to teach religion in the class-room; in the second place, there is always the difficulty of learning the language and carrying on his regular school work. However, in spite of the above-mentioned difficulties, there is a great opportunity for the Christian teacher to gather a few of the serious-minded students about him and teach them the principles of Christianity. This can be done in the English language. In a group of, say, eight or ten students, there will, as a rule, be one who can act as interpreter, and through his assistance the more difficult things can be explained.

Some of the students are very much interested in the teachings of Christ and they are eager to find some one who can teach them and lead them in their thinking. I had an interesting experience the first month I taught in the First Middle School of Nagoya. In one of the special classes of fifth year students, I asked my boys to prepare a two-minute speech for the following day. Can you imagine my surprise, when one of the students got up in the class and announced as his subject: "Why I have decided to be a Christian." In broken English he was able to make clear the main reason why the teachings of Jesus appealed to him. Briefly stated, it was this: inclusive love or the idea of the Brotherhood of Man. Two other students gave speeches, and

though they did not state their subject in the same terms, their speeches lead me to believe that they very definitely agreed, whether consciously or not, that the solution of international problems could be found only when men were prepared to think of all men as brothers.

The teacher who is interested in doing his little "bit" in helping to sow the seeds of Christianity in the hearts of men, will find no difficulty in starting a Bible class. All he needs to do is just to announce the fact that he is going to hold a Bible class and the students will come, not many, to be sure, but if one boy attends, his time will be well spent. I started a class a year ago last September and I have carried it on once a week and at no time have I been without eager listeners. They are not only willing to come but they are willing to stay for at least an hour, and even after the hour is up, they will remain if the teacher has anything to say.

I have two Bible classes now—one on Friday afternoon in my room in the Y. M. C. A. and one on Sunday morning at one of the city churches. The students in the classes are from different schools in the city. One of the schools, in which I teach three hours a week, is a private Buddhist school. During the last six months three of the students from that school asked me if they could attend my Bible class. It being a Buddhist school I had not announced that I had a Bible class, but the boys had heard about it indirectly and made application personally. So from time to time the members of the class bring their friends.

In addition to the Bible class work, we have organized an English Club which meets once a week in the social rooms of the Y. M. C. A. The Club has a membership of about twenty boys, ranging from thirteen to sixteen years of age. So the English club is another avenue through which the English teacher may gain a sphere of influence. The club program is divided in somewhat the same manner as the Canadian Standard Efficiency Training program is in Canada. The first twenty minutes is spent in singing songs and hymns, and the remainder of the time is spent in playing games. The movement for the organization of the club was started by the boys themselves, and the responsibility for its success rests entirely with them. At Christmas time the boys of the club got up an English play and presented it very well indeed. They had invitations printed and sent out to their relatives and

friends, who turned out to see the performance. Through such an organization as an English club, the teacher comes in contact with parents and friends of the students.

The Japanese students like to be friendly with their foreign teacher and enjoy taking him for hikes into the country. Here again he has an opportunity to combine the teaching of the Bible with a pleasant afternoon spent in the open air on the hills or in the woods. In some quiet spot away from the impious uproar of city life he can gather the boys about him and discuss the deeper things of life. One of the happiest afternoons I have had since I came to Japan was spent in just such a way. We carried a lunch with us and ate it under the trees. After lunch we had a Bible class meeting for about an hour, then we wandered through the woods and over the hills enjoying the beauties of God's handiwork, as they are revealed in nature.

The teacher who is interested in this kind of service to the students in the Middle Schools in Japan, regrets that he has not more time at his command for such work. As has been said by one who has had long experience in such work, "A Christian teacher in Japan can stand before a nation as an example of the type of Christianity which the religion of Jesus Christ can produce. By living the Christ-like life before his students, bringing to them the Living Water, and slacking their spiritual thirst, he may become a refreshing spring in a dry and thirsty land."

In teaching the English language he may inculcate some of the fundamental truths of Christianity, and in his own home, outside of school hours, he may teach the Bible and introduce his students to Jesus Christ. He may cooperate with the missionaries, local pastors, the Young Men's Christian Association, and other Christian agencies in building up the Kingdom of God in Japan.

He can himself enjoy a personal experience that will widen his knowledge, deepen his culture, discipline his faculties, and enrich his own spiritual life.

At a time of strain and stress, he can help mediate between the East and the West, nobly interpreting to each the virtues and values of the other. He may thus fulfill the mission of Christ, the Prince of Peace, who said: "Blessed are the Peacemakers."

Night-School Work as an Evangelistic Agency

WM. H. ERSKINE

THE continual dropping of the water wears away the hardest rock and the continual presentation of Jesus Christ every night in a chapel service wears away prejudice and gains recruits for church and Bible teaching services. Instead of the changing crowd of street preaching we have the regular audience of students of English. When the English is done by the best teachers possible and the chapel services are made appealing to growing young people the success of the school as an evangelistic agency is assured.

My own radical change from country evangelistic work in Akita and Yamagata Kens where I was associated with and inspired by the remarkable work of that untiring missionary the late Rev. H. H. Cook, was not an easy one. Personally I know the need, the joy and the possibilities of country evangelism for the missionary; but accepting the mission appointment with fear and trembling I entered into the task.

Our school started with three students and five teachers and for three years we struggled, at times discouraged and ready to give up because of lack of students or lack of mission subsidy, or because the converts were not as many nor coming as fast as we had hoped.

We turned toward a self-supporting ideal, charging tuition to all alike and by renouncing the help of the mission won the hearty cooperation of the teachers and workers in the school. Since then we have had other cloudy days, when at first the cooperating teachers did not get even enough for street car fare but the devotion it developed in them and us all has meant lasting improvement for the school. I cannot speak too highly of the many years of sacrificing labors of my colleagues, Professor I. Asano, one-time Principal of the Episcopalian school for boys, Momoyama Chu Gakko, and Professor Tsukada now of a Girls' Higher School.

The Mission, the United Christian Missionary Society, gave the present building in 1917 and since then we have gone forward by leaps and bounds. The student body has gradually increased. The girls' department has been added. The typewriting depart-

ment was started with one old machine; soon two second-hand machines were added and now we have thirty machines, all bought with our own funds. Next came the shorthand classes, which while never paying for themselves are a good drawing card and serve as advertising.

I am strongly of the opinion that the Lord can use any experience which is consecrated to soul saving. My experience in my teens as an office boy at thumping the keys of a typewriter and a stagger at shorthand, have been capitalized for Him in Osaka Eigo Gakko.

Our whole plant is known in America as the Christy Institute but in Osaka we are registered as three schools, Osaka English School for Boys, Osaka Girls' English School, and Osaka Typewriting and Shorthand School. By entrance examinations we have limited the enrollment in the boys' night school to a thousand with an average attendance of 345. The largest number of changes in the student body takes place in the beginning classes with the upper classes more steady. This changing body has to be taken into consideration with this kind of a school and the aim must be to steady the attendance, and the attractive and earnest work of the school and teachers will win even the tasters of English to want to know more about Jesus Christ.

The girls' school has English from 4 to 6, but typewriting from 12 to 6, and allows the use of the same office force, the same teachers (thus getting better teachers), and the same equipment in chairs, class-rooms and typewriters, a most economical arrangement in every way. In the girls' school we have an enrollment of 445 for this year and an average attendance of 150. In the typewriting department we have from sixty to seventy-five each term. "Thirteen," the enrollment of the first term in our girls' department, has not been unlucky with us, for this department has grown steadily and we find Christian contacts easier to be established and the student body more stable than in the boys' school.

We have twenty teachers who have established a record for continued work, all for over three years and some for eight and ten years. They give us from one day of two hours in one department to three days of four or twelve per week in both schools. In addition we have two full-time teachers, one each in the typewriting departments, both of whom are Christians. Out of

the twenty-two on our entire staff we have sixteen Christians. In addition we have a Bible-woman as teacher who assists in the religious work and the pastor of the affiliated church as teacher and religious leader.

The work of the school is organized around the daily chapel service, which comes between the two fifty-minute hours of English. Typewriting girls who do not take English attend the typewriting school from four to six so as to be there for the chapel from ten minutes of five; typewriting boys practice from seven to nine so as to attend chapel at 10 minutes of eight. The English students do their practice work on the typewriter before and after the English hours. These English hours are fifty-minute periods of the best English teaching worked out according to the need and demand for Osaka; the foreigner's hours of conversation in each of six classes is only two or three hours per week, whereas in Kobe and other places the foreigner must give more conversation.

Our school is so constructed that folding partitions throw the whole student body into one large chapel room, thus no time is lost and there is practically no slipping away from chapel. Our chapel service consists in singing in English, "Praise God from Whom All Blessings Flow"; the reading of a scripture lesson, usually a short one, in both English and Japanese; a prayer in Japanese by one of the Japanese Christian teachers and then the chapel talk. On Tuesday in place of a talk we have Christian hymns in English. Our force is such that we can have three days of chapel speeches in English and one day in Japanese. All English speeches are interpreted. The whole service is within twenty minutes.

In this work as in any other the "follow up" work is important and here is where the evangelistic missionary can shine. Once a month we have a "get together" (Doyokwai), where we have an out and out Christian sermon and a social hour together in games or in serious talk, or for answering questions about Christianity. This has always been a small group. Another Saturday is given up for the typewriting department "get together," the girls in the afternoon and the boys in the evening. These are organized more like the regular school with monthly examinations before and after chapel. The central feature is the attractive chapel service for business boys and girls, when we

make an effort to get the typewriting graduates to come back and tell their experiences to the students. This keeps us in touch with the graduates as well as getting closer to the present student body.

The graduates of all departments are now organizing an Alumni Association and plan to do something worth while for the school in the way of equipment.

Those students who have become Christians after graduation have been the most substantial, but just whether this is due to critical life experiences after leaving the school or because they found that the inspiration gained during the long training in the cultural chapel services had introduced them to a Sustaining Power, we shall never know.

Night-school work is very wearing and demands a strong constitution. It means not only late hours each night but it demands a seven-day a week schedule,—I sometimes think it is an eight-day schedule. Sunday must necessarily be included as the day when you meet the boys and girls at the church either in the Bible Classes or at the regular church services. Our church and school are not in the same building, nor in the same compound but about two blocks apart, and we find that this separation works for the better development of both church and school. At the school the missionary can be the leader but at the church the Japanese pastor must be given the pre-eminence, otherwise you will have the old question of two different personalities trying to guide the same group at the same time. The same problem as that of native and foreign leadership, is found in the American churches where there is an active Sunday school superintendent or a specially strong Bible class leader, and the pastor. So often the pastor is blamed because he cannot make a similar appeal or to the same people as the other leader. Young missionaries have so often blamed the Japanese pastor because he cannot hold the English Bible class students at the regular church service. There is only one way to hold some of these students (no one has held all of them), and that is by mutual admiration between pastor and missionary, both realizing that each has a distinct appeal which must supplement the other.

In the contrast between evangelistic and school workers, we are so prone to be politicians and criticize one another's work. My own experience in quick results in evangelistic work and

slow results in school work has given me an appreciation of both, and I beg of both types of missionary worker to recognize the difference and instead of pricking one another's balloon to pray for and support one another. "Sunshine," a little pamphlet coming to our house, contained a truthful saying which I want to adapt to the subject in hand. "An automobile knocks when it is going up hill but a missionary when he is going down hill." The application is: Do not spend your time telling the other fellow how to do his work, but set about and add your own contribution to the common task and you will be an inspiration to others, both missionary and Japanese. In one of the crises of my missionary career I passed through that valley to the open spaces and found the beauties of *creating* my own place and *trying* to fill it.

Some of the results and opportunities of night-school work must be considered next. While earnest in my efforts to develop the best night school possible, I admit that is not my chief work. Preaching Christ and winning young men and women to Him is my one aim, and I am now willing to be a "pedlar of English" to win young people to His programme. While teaching just enough to have contacts, the bulk of the detail teaching is done by those who do not use the Japanese language. The night school has not hindered my preaching in Japanese as I at first felt it would, it has rather increased my opportunities. In addition to my work in the school and an adult Bible class in Japanese I now have a regular Japanese preaching schedule of two Sunday morning services and four Sunday evening services, where I preach on the invitation of the local churches. In addition to these regular appointments I have calls for both English and Japanese addresses. The English addresses as an evangelistic missionary I used to refuse. My opportunities for proclaiming the riches in Christ Jesus have been multiplied since my willingness to serve in both English and Japanese. The night school work gives me the morning for reading and for study in English and Japanese, both of which are necessary if one aims to keep up.

Another angle of service for which I am unable to give time and perhaps do not have sufficient inclination is the answering of letters and carrying on a correspondence course of evangelism with the young men and women who have been touched by the

chapel service and who write us letters telling of the profound influence it has made upon their lives and the need for just the sustaining power proclaimed and felt in the atmosphere of the school. These letters are encouraging and all we can do is to answer once and turn them over to the nearest church or a newspaper evangelistic agency. To the missionary who can give the time to follow up work of this kind the contacts formed at the school offer an attractive field.

There are two other opportunities growing out of our night school over which I am very happy. One is the splendid group of young men and women who have formed the nucleus of the affiliated Independent Church. This church was supported by the mission for years but it was not until these young Christians from the school got interested in the real development of the church that strides were made toward and the goal of self-support attained. Financially both the school and church are independent of the Mission and are not dependent on one another, but there is an interlocking Board so that they can function separately in policy and finance.

The other opportunity for which I am very happy is the employment of the best government school teachers. Our schools being after-hour schools we are able to employ the strongest teachers and have always had a waiting list from which to select. This we could not do if we were a regular-hour day school. These men, whether Christian or not, appreciate the good English and typewriting work of the school and the fine growing Christian atmosphere, and carry back to the cold government schools some of its warmth and personal interest. At our annual faculty banquet one of our non-Christian teachers surprised us and made us very happy when he confessed his faith in Jesus Christ as a result of the work of the school on him personally.

While the day for much of our preaching in Japanese is passing, I believe that it means only the change of emphasis for all missionaries. Pulpit ability is only attained by the small majority and why study the Japanese language? has been asked. Whether you become a Dr. Guy with exceptional oratorical ability in Japanese or an exceptional lover of men like Dr. A. D. Hail, you will need to know the Japanese language to be able to serve them best. English teaching is something which we all can do, and we can show our devotion by our readiness to serve in this

capacity while learning to understand and appreciate the people among whom God has placed us.

The missionary task is as big as the man. Make your own place and grow with your opportunities. In Japan there is and always will be a place for the missionary who will serve in the spirit of Jesus the Christ.

Work Among Business Girls

C. HOLLAND

THE opening of a new commercial school for Japanese young women does not mean a new type of education in Japan. For several years there have been Girls' Commercial Schools which have been filled to overflowing. So far Kobe has the only government commercial school for girls in the empire, but another is soon to be opened in Osaka. The Kobe school can accommodate six hundred girls. They have five hundred or more applications for entrance each year when they can take in only one hundred and fifty. This year the graduating class consists of one hundred and eight young women who came from the primary schools and who have taken the four-year course. Besides this government school there are three private non-Christian commercial schools in Japan, — one in Nagoya with a five-year course and an enrollment of about one thousand, and two smaller ones in Tokyo. Two other large commercial schools at present have co-education.

Yet a Christian Commercial School for women is a yet newer thing. For several years there have been typewriting and short-hand classes in other Christian institutions for girls, and in some cases girls have been allowed to take such training in boys' schools, but not until recently have Christian Commercial Institutions been opened for women. Some of the Missions which have work in the port cities have seen the increasingly large number of young women who go to the various offices, and have felt the importance of definite Christian work for them. If Christianity has something to give a young woman after she has secured a position in an office, hasn't it still more to give if Christian training can be offered? It means a great deal where the training is received. Immediately the question arises as to the purpose of the young woman in going into the office. Is her motive wholly financial? Has she a widowed mother to support and no older brother to share the responsibility with her? Is she an orphan who unfortunately must live with and look to an uncle for food and clothing even though he has a big family of his own to provide

for? Is there a period of waiting between her school days and marriage, and to spend a few months at a typewriter in practice would enable her to make money for her beautiful clothes needed later? Is it perhaps a newer spirit of independence and a desire to make her own money that influences her? Numbers of such cases can be found. Is it not also true that the commercial school affords an opportunity for further study for hundreds of girls who failed to enter high school, and who prefer taking a four or five year course which may even tend largely to commercial subjects rather than not enter school at all? This percentage can be seen from the large number who never go out to office after graduation. One admires and appreciates such a determination to get an education. But we believe there is still another reason for some girls who apply for training, even though at present they may be far in the minority, and that is that together with the desire to support themselves and family they see in this work a place of service to others.

The business girl should feel that she has an obligation to a firm if she offers her services. Of course she is expected to have at least a fair understanding of the duties of the office to which she applies if she is to render helpful service. Not only a head and hand knowledge, but a hearty and sympathetic understanding of her duties is essential.

Even though it be that so far the greater number have chosen this place because it is the short road to early self-support, if while in training they can be led to see the *deeper meaning of all service*, their relation to it, and obligation in it; its demand upon them in preparation, in appearance, in personality, in absolute integrity of character, then this work is a form of Christian work that has its place along with others. Believing that the business girl who can take her training in a Christian institution, who can share the permanent friendship of its Christian teachers, who can come to know personally the power of the Christ who is its centre, and who can go out with the right attitude toward life as she sees it expressed in herself and others, has a contribution to make to the business life in Japan, we were willing to help make possible the Palmore Women's English Institute.

This work began during the world war when there were many opportunities for office work open to women, and a group of girls requested a class in typewriting in Palmore Institute, the Methodist

night school for boys in Kobe. A few typewriters were put into one of the rooms of the principal's residence and such work continued until 1923 when it was moved to its present location. For two years it continued as Palmore Institute, Women's Department, but from April, 1925, it became a separate institution.

There are two departments in the regular course, commercial and literary. The regular course for both departments is four years including one preparatory year. In the third year the girls in the commercial department have largely commercial subjects, while those in the literary department take advanced English.

Besides the regular courses there are special courses given in typewriting and shorthand.

We find no opposition whatever toward the spiritual teaching in the school. There is an opening prayer service each morning, one hour of Bible study in the class room, and two hours of consecutive Bible study in chapel twice a week. One of the disappointing features of the work with the special courses is that the pupils cannot always be present at chapel hour. Special club work is done for them in which they can get the Bible once a week. A business girls' club is held once a month for our students who are now working. The club work for the regular course has just been reorganized into a Y.W.C.A. with more than fifty members. The girls are very much interested in it. Their work outside of Kobe and their foreign work will be done through the Women's Missionary Society of the Japan Methodist Church, thus giving their organization a direct connection with the Christian church. The local work in the city the students will do themselves.

The special courses are quite cosmopolitan. There are Japanese, English, American, German, French, Russian, Dutch, Swede, Turk, and Korean in the enrollment of this year. Even though these girls cannot converse freely they seem to have a beautiful spirit of sisterhood which needs no interpretation in words.

One of the greatest needs connected with this work is a Co-operative Home for the working girls. They have no home life when they must live in the ordinary boarding houses and most of them prefer living alone rather than to live there. We are expecting to give one floor of our new dormitory toward making a home for some of them next year. This can accommodate only twenty at the most and there should be room for one hundred.

Let us not forget that the first Christian church in Europe was made possible through a business woman, and that today such still has a contribution to make if we give her the right training and the right kind of place in which to live.

Shimotsuma's "57 Varieties"

ELIZABETH J. S. BINFORD

ROUND-THE-WORLD cruisers have brought a few guests to Shimotsuma even! It goes without saying that they have been strong-minded people, interested in us and our work, or they would never have left the crowd for a peep into ancient rural Japan. In our home recently one man asked, "Now just what *can* you do in a town like this?" A sincere question from a sincere man who had been taught in America to believe that the missionary job in Japan was finished. In a joking way I answered, "There are '57 varieties' of work we are doing, and there might be more but for limitations of time—there are still only seven days in a week." The other question that has come several times lately is, "But there are no thrills in Mission work in Japan, as there used to be when Christianity was a new thing, are there?"

In conversation with our guests we never get any farther than about the "10th variety," and our guest is so interested he wants to know more about each variety and even wants to "taste it" himself—then his time is up and he must be rushed by motorcycle to a "main-line" town to catch a train to catch his ship. But I mean he shall have a list anyway of the whole 57 varieties although he has perhaps caught but a glimpse of a few. As to the thrills! Think how it would thrill you to be doing all these things in a town for the *first* time.

1. When we woke up in Shimotsuma the first morning in our new home, 3½ years ago—luggage about us—we established our daily family worship, which often has quite an attendance, as we began by inviting the workmen, neighbours and guests to share it with us.

2. Making friends—"contacts" it is called in modern language—is a real part of life, and in this town of 5,000 people, with letters of introduction from our Mito friends, it has been an easy matter, except for the fact we simply cannot keep up with the people here in kindness and hospitality. Making friends is a continuous pleasure.

3. Within a few days it was Sunday and we gathered the children together who had been standing around and enjoying

every move the "foreigners" made, and started our first Sunday School which has not missed a Sunday since then ; when diphtheria was around we held the Sunday School on the playground for 3 Sundays and we have had to have the Sunday School at emergency hours to fit in with the Primary School celebrations sometimes. We average 70 in the one-room place.

4. Following that Sunday School our family of two our co-worker Mr. K., and our servant sat on the floor amid carpenters' tools and boxes and luggage and we had our first regular meeting for worship at 10.30—which continues. While the personnel of the group has changed entirely, the group has grown.

5. Then Mr. Binford was accepted into the neighbourhood community group ("kumiai"). Mr. Ishii, the head-man of the group, put on his best clothes, and hinted that he thought Mr. Binford might not know that it was customary to put on "best clothes" on such an occasion, and then he "led" Mr. Binford to the 21 houses of the group and introduced him to the "head" of each house and Mr. B. left his present of a roll of paper and a towel which Mr. Ishii had told him to do. When we moved into our new neighbourhood it was the same—the head-man of our group tells us what to pay at the time of a funeral or wedding in "our group"—what and when to pay for the volunteer firemen's new clothes—what to pay for the night-watchman (we would cheerfully pay double if said night-watchman would stay at home in his own bed and not wake us up every hour of the night during the winter months!)—also when to put out flags and that Mr. B. is expected to attend the New Year meeting at the Primary School, etc. etc. etc. For the first time in all our years in Japan Mr. Binford was asked to vote for a town committee with reference to taxes and men even called and told of the respective merits of certain men. And he voted !

6. By the second Sunday night we had up a poster and invited the people to a public preaching meeting, which is an established thing now.

7. Although we lived in two rooms that first year and had to have all the activities in those two room, the activities increased. The people asked for them.

The Chu Gakko (Boys' High School) boys wanted English. So the 1st years had one class—simple English and Bible lesson in Japanese—2nd and 3rd a little more English and singing etc. and

4th and 5th English Bible—so 7, 8 and 9 are certainly 3 varieties of the same thing. These classes have varied in attendance from 10 to 65. From these classes we have a leading Christian student in the Japanese school in Shanghai—3 Christians in Medical Schools, 1 in a Koto Gakko and 7 have been Primary School teachers.

10. We invited the Chu Gakko English teachers to tea and they asked for what we wanted them to ask for. One of the most satisfactory classes I have ever had has been this small group of 5 men for two hours on Friday evening for 4 years. We read "The Next War," "John Woolman's Journal," the whole 42 chapters of Job and this year we are studying Acts to find out origins and foundations.

11. Within a few weeks the young women wanted a cooking class—they asked for one every day. I compromised on twice a month, and I asked them if they would like to study the Bible and hymns, and they showed interest at once.

12. That cooking class became so large and complex it had to be divided and the older married women with families met twice a month and the younger groups continued twice a month. In these cooking classes I have had 59 different women, and they are graduates of over 30 *different* Girls' High Schools (Jo Gakko).

13. The Jo Gakko "Friends Club" started that first winter and continues. Some of our most regular church members are from that first club group. We have a fine correspondence group of the Christian girls of the 3 years. This year's Club has not missed a single week. If some school event occurs on Saturday or I must be away we have it on Monday. This Club has always been almost entirely singing and Bible Study in Japanese. We did Mark this year.

14. The mid-week prayer meeting became a real part of our church group work and is "more so" all the time.

15. When we got into our new house—the boys' club became a weekly event.

16. Also adolescent girls' club.

17. Callers increased. I jotted down in my diary one year that I served tea to over 800 people in 5 months—then quit jotting down.

18. Returning calls and being urgently invited to people's homes—for meals often—has cemented friendship. I have been in more than "57 varieties" of home—for every home is a variety of

itself, and we have called at all the temples too, and talked with the priests. It is here and in a new town I find out all I want to about Buddhism and superstitions and customs. The appalling thing is that *everyone* confesses they have nothing for this life. "We have no connection with the priest or temple until the day of the funeral is set," is the usual answer.

19. We have been invited to attend more funerals here in 3 years than in our whole 20 years in Mito. We are invited just the same as the Japanese.

20. And also weddings.

21. As a "memorial" for the Prince Regent's wedding our little Church—by this time 14 mos. old—started a Loan Library which now has over 400 volumes, managed by a committee of the church. As many as 100 books have been read in a month—although the average is much less. It is not only the only "public Library" in our town—but in our 4 "gun" of 192,000 people!

22. The first Christmas in Shimotsuma, 4 years ago, was I grant, several Christmases late, but it is wonderful what the Children's Christmas in the Public Hall each year has done for the entire town. The whole town knows when it is Christmas now. We started in with the "giving Christmas" idea and no "Santa Claus," but his popularity in Tokyo I fancy will reach here along with other fashionable things like the café.

23. For our second Christmas our church group gave a dinner to 96 refugees and the third Christmas, having no refugees, we invited the blind and lonely old people.

24. In our new home we were able to resume our Christmas breakfast and tree for our co-worker and his family and all our faithful helpers of various kinds. We had 16 Christmases of various sorts this year.

25. There are two book stores in town, and as neither of them had ever handled Christian books of any kind Mr. Binford asked them to carry a line of Bibles and hymn-books and a few other Christian books. The sales in one store of this new stock amounted to 96 yen in one year.

26. The young men of the Church started a Sunday School in the home of one of their own group in the country on Saturday nights—it has not missed a weekly meeting in 2 years.

27. Surrounding village work opens up faster than we can keep up with it. Our county has 111,000 people and in 4 counties

of which we are about the exact centre are 392,000 people more—an average of 700 to the square mile. Among these 392,000 people there are 1 Japanese resident Friend worker, 1 Japanese resident American Episcopal, 1 half-resident Japanese Methodist, our two selves and our two most valuable co-workers (Mr. K. and wife). Does that sound as if the mission job is finished? No indeed—we don't talk about independent churches and Christian Educational Institutions managed entirely by Japanese, etc. in our neighbourhood! Here "Christianizing humanity" has scarcely begun.

28. For this variety I'll mention public temperance meetings in halls and schools—"the first ever" here.

29. Lantern meetings on temperance, health and Bible subjects here and in villages.

30. Tract distribution at big festivals. We stand at the gates as the people leave to go home and almost always meet with courtesy and actually hundreds ask for the tracts.

31. At the end of the first year we had a "reckoning" and organized a monthly business meeting with officers and committees.

32. We started interest in public playgrounds by giving one to our neighbourhood as a memorial for our silver wedding. It is a moving picture all right. The swing ropes had to be changed four times before public spirit got hold enough to try to prevent cutting the ropes.

33. A little church paper, "The Sheep of His Pasture," has been issued monthly by the young men of the church.

34. Lectures on various subjects in the public Hall are very popular as they had never had anything but political lectures until we came.

35. Occasional street preaching by the young men.

36. A Fujinkwai (Women's Aid) composed of women of the Church.

37. A Christmas tree in the playground and singing and a lantern show for three nights during the holidays.

38. As our Church group grows, it disperses, and that means many farewell meetings.

39. And much correspondence—which amounts to some 1,500 personal letters and postcards a year.

40. As our Sunday School increased it was divided into classes, and as Sunday Schools also increased the teachers increased. The result is a necessary weekly teachers' meeting with

tea which meets in our home every Thursday afternoon.

41. A 3-day Knitting Institute was held in the public hall and we came into contact with many new people.

42. We have several kinds of this "variety"—Institutes for Children's Clothes etc.—and even held one in a town 12 miles away.

43. Another Sunday School is started in Kamijuku, another part of our town.

44. The town has a new "city hospital" with 10 beds. This makes quite a separate group. The head of the Hospital came and asked me to look after the "morals" of the nurses (a big order)! I helped them with uniforms and knitted sweaters (my, those nurses nearly froze!), and practically all have attended Sunday night meetings and have been here to tea. One came every day, when not on urgent duty, for 6 mos. and got through some English for an "exam" and we also got through Mark, John and the Acts, and she is now a good Christian. She was one of the two nurses who were with Madame Yajima when she died and also was Baron Okabe's nurse the last three months until his death. There are 3 Christian nurses in Tokyo now from our group—one in the Red Cross.

45. Calling on the sick and sending flowers. Incidentally I grow quantities of flowers to cut just for the Hospitals.

46. We keep a change of literature in the barber shops and doctors' waiting-rooms. The doctors say the patients are most grateful and ask for it and often ask to take it home.

47. The women's meeting had a bazaar—the first in town and that meant several all-day meetings and lunch together—the best get-together thing we have ever done.

48. Several two or three day special missions to help the spiritual life of the Christians, or for non-Christians.

49. Another country Sunday School was started, which is the fourth.

50. Our 7 Christian Primary School teachers headed by Principal Kikuchi came in for Sunday service and dinner here and spent a whole afternoon in informal talk—very illuminating.

51. An all day (holiday) meeting for Christian women teachers in our vicinity—some of my old Mito group came. Our program included devotions, lunch, a trip through our house inspecting pictures on the walls, addresses, and conference.

52. Special meetings at our house for the combined women's

groups, addressed by doctors on "First Aid"—"Summer Diseases"—"Food" etc. Another was a demonstration on bandaging.

53. Meetings at the railroad station.

54. Group Bible study and prayer meetings, of women in different neighbourhoods who cannot go out to public meetings—2, 3 or 4 usually form this informal heart to heart conference.

55. Guests—over-night guests I mean—and when we have American or English people for our guests we often have our Japanese friends to share dinner with them—"international relationship dinners" they would be called nowadays. To us, as it always has been, it's a matter of sharing our friends with our friends.

56. Personal talks with individuals—perhaps the most important of all—here is where we meet hard problems and vexing, with individuals, and here is where we go deep.

57. It's rather a big variety of work to "keep house" and just live a Christian life.

Then there are the 1926 "new varieties of work" I can't mention now, and we are planning a few new ones for 1927. You can put very modern labels on these varieties—as you like—such as "Christian Social Service Variety 2"—"Christian International Relationship"—"Christian Child Welfare Work"—"Christian Women's Emancipation Work"—"Christian Clubs," etc.

Now I don't want anyone reading this paper to think that we do all of these "57 varieties" of work in one day, or one week, or even in any one month. "Christmas comes but once a year," at least it is confined here to December mostly. Student classes are confined to the time when they are not in a general panic over exams. Women's meetings may be all upset by a general epidemic of measles or whooping-cough or New Year (but these are fine opportunities for calling. I have called at the entrance of 10 homes in an afternoon enquiring about the sick children—and I serve as general sympathy bearer from one family of sick children to their friends. Bantam eggs is my favorite present for sick children). Village work is often limited by roads and special busy seasons such as silk culture time and rice crops.

As to the thrills! This heart of mine has never experienced more thrills than it does these days. I can scarcely go up town without getting thrilled over something or somebody. Everything and everybody is so personal and close in a small town. If I go to A. san's home his wife is a member of the women's cooking

class and the women's meeting and helps in everything and Mr. C. is a member of the men's Bible Class, and his daughter belongs to the adolescents' club and comes to Sunday School, and the small boy comes to two of the Sunday Schools and when I go to the N. san home all the family of 6 are connected with various activities—such as Sunday School, boys' club, cooking class, women's aid, regular church meetings, temperance work, etc.

Everything we do today here and in the villages dovetails into what we did yesterday and what we will do tomorrow.

I am disappointed in one thing—I had thought the people of a small town would *stay* here, but alas! they, like all the rest of Japan, seem to be a part of a procession going somewhere! Seventeen of our group of Christians have gone to Tokyo (one of the very recently developed "varieties" is a group meeting of these Christians in Tokyo).

The "*thrills*": When you meet a man in the street whose life is absolutely changed. He knows he is changed, his family knows their father is changed, and God knows he is changed and everybody knows he is changed. As interesting a "twice-born man" as you ever read or heard of! And as that man testifies week after week in prayer meeting to answered prayer and new joys in his life (now 15 months in the Way) my own spiritual life is renewed. I thank God that since human hearts are just the same from a long-ago yesterday—today—and apparently forever, I know that Jesus Christ is the same yesterday, today, and forever.

Away from the Beaten Paths

S. M. ERICKSON

THE mighty Shrine of Kōpira is situated in our field of labour.

During half the year pilgrims pour in from all parts of the Empire. As many as twenty thousand have come through the port of Takamatsu in one day. The stone steps leading up the mountain are like a busy street from morning until night. From the mountain side one can see for miles village after village, and town after town. This is the most thickly settled province in Japan, over 1,100 to the square mile on the plain. The fields are fertile, and rice grows in abundance,—good rice, the kind they use in the Emperor's palace. Fish abounds, so that even the poor need not go long without it at their meals. Famine is almost unknown. The people themselves are rather quiet. Outsiders speak of them as "joseiteki." Not even zealous denunciation of their idols by seminary students brings a protest. The chief interests of the country people seem to be the women with the *samisen* (a three-stringed guitar) and the *sakê* bottle. It is difficult to get a point of contact.

Our chief efforts to reach the thousands of people in the country around us have been by the use of tracts. Many a weary mile has been covered on foot and by bicycle. *Basha* and coast-wise steamers have done their part. We are fortunate, however, in having at present three Ford cars which enable us to reach hundreds where we used to reach tens. One of our number and his helpers visited practically every school in his territory last year, many of them several times. He also held many street meetings. The workers in the other car at Takamatsu usually go on foot through the villages handing tracts one by one to those passing on the streets. They stop at the doors of shops for a friendly word and short explanation. Whenever a sufficient group gathers they teach hymns and preach in an informal way and invite the hearers to write in to Takamatsu for more literature. Three of the missionaries in Takamatsu have mailing lists totalling some fifteen hundred names of people to whom they send Christian literature regularly.

The ordinary tracts are too difficult for this work. The country folks find it very hard to get even a single Christian idea into their heads at one time. We believe that we now have the tracts so simple that the children can read them and pass them on to the grown-ups. The other day I gave one of these tracts to a fairly intelligent workman in his shop. On retracing my steps I found him with his little boy just back from school "spelling it out." Many of our tracts have "sambika" printed on one side. We find that children love to sing them and they remember them remarkably well from one visit to another. Some of our tracts are gotten out in the form of a catechism of ten questions and answers.

The Ford cars have taken our ladies for classes in the country. They have held these meetings for cooking, sewing and knitting in seven centres. At one meeting they had as many as thirty women and ten men present. At one country Middle School I taught English for several years. The school mimeographed my Bible lessons for me. We had a very fine concert once at a small place in the hills.

We have tried to have night meetings at various centres. Usually we have rented a front room in a hotel, not an ideal meeting-place, but all that we could get. A canvass is made of the whole town. School teachers, officials and police are given special invitations. Our crowds do not swamp us. The children come, and a few grown-ups. At one place the weak-minded son of the local rich man always used to sit on the front seat and stare us out of countenance. Perhaps some may say that our methods have been faulty, and therefore the people do not come, but we had Kanamori San in some of these places, and he did not draw many more people than we do. After the meetings I have sometimes gone around to see what the folks were doing. They would have closed up early, and I found them sitting smoking at the "hibachi." One would think that the monotony of village life, if nothing else, would drive them to the meetings. It is very difficult to conserve the results of this work, but doubtless some good is done.

Only the "left-overs" from the seminaries are willing to consider a call to locate in these out-of-the-way places. It is hard for them to know how to begin to work. One young fellow came to the country with a smart stick and white gloves. Another soon

had the children calling him the "haikara sensei" (high-collar teacher). One old man failed to measure up morally. This happened fifteen years ago, but it seems that the people will never forget it, though immorality is common in that place. Just now we have a man who is going at things in the right way. He is the playfellow of all the children in the village. Every day he goes about calling on the people in their shops, and sitting and talking to them over the "hibachi" wherever he can get them to listen. The work in that town has grown more in the past year than in the previous twenty.

We have had our ups and downs. Right in the shadow of the Kompira Shrine we got in touch with a man who gave promise of being a local leader. Meetings were held in his house. Goodly numbers would attend. They bought an organ and hymn-books and Bibles. Things were going on in a delightful way. We felt that we were boring under the old shrine on the hill. Then the leader, though married, got too friendly with a teacher, and "great was the fall thereof"! Now we have a little group there striving hard to keep alive. Some years ago we had a fine work in the Normal School. Ohara San, who is now a noted Christian teacher in Tokyo, was here, and he helped draw the boys to the church. Nearly all the teachers in the Sunday School were Normal School boys. Some of them are now working with Ohara San in Tokyo, but only one Normal School student is now attending our services. The interest of those now teaching in the province has in most cases cooled. It seems almost impossible for a man to be a real Christian and keep his job as a school teacher in Japan.

We often think that our work is progressing very slowly. So much of it is mere seed-sowing. Still, during the twenty years of our stay here, the number of Christian workers has increased from five to thirty-two. Japanese brethren from three other denominations have opened chapels in the province. A new mission station has been established at Marugame. Five churches and four missionary homes have been built. One church has become entirely independent. Two kindergartens have been doing good work for some time, and a third will soon be opened in a splendid new building just put up for it. Fifteen young men have entered the ministry. One is a professor at Meiji Gakuin, and another in the Taiwan Theological Seminary. One is pastor of an independent church in Korea. One is assistant pastor of a Japanese church

in New York City. Still another is pastor of a church in California. This young man was formerly a veterinary surgeon, who, after being baptized in Takamatsu, was moved to an isolated village. He soon gathered a number of people around him. One of them, a policeman, memorized the Shorter Catechism perfectly while making his rounds. He used to have his unbelieving wife question him, and in this way prepared himself for baptism. The doctor left for America for study, but he soon gave up doctoring sick animals to care for the souls of men. He took a full course in the Union Theological Seminary of Virginia, and is now making good as a Pacific Coast pastor. Our country fields call for men who have had some training along agricultural lines, real farmers with Bible training given in the country and not in the city. Such men will soon get a point of contact with the fellow who has a sick cow.

We do not expect to see our work grow by leaps and bounds. All our Takamatsu missionaries are firmly agreed that the evangelization of this province is not even well begun. Patience is very necessary for the worker in the country. City methods, even slowed down, will not draw the people. We are sure of one fact:—that there will never be an indigenous Church in Japan until it is rooted in the rural districts. It is not too much to say that of our eight hundred thousand people, not eight hundred have a clear idea of what Christianity is. Those who profess to be believers are far fewer. But, considering the vast progress which has been made since Roman Christians were banished from Kyushu to this very town a little over fifty years ago, we are encouraged to go forward. We feel that the seed-sowing will soon reach a stage where the work can become more personal. The farmers have begun to know us, and have a little confidence in us. Perhaps the next step of “hand-picking” will bring better results.

My Experience in Newspaper and Correspondence Evangelism

CLARENCE E. NORMAN

MY experience in the work of newspaper and correspondence evangelism goes back a year and two months. In that time I have learned the opportunities of the work and the demands it makes upon one's knowledge, ability, sympathy and faith. In this paper I shall write of what the work of the Shinsei Kwan (New-Life Hall) is and what it accomplishes.

The Shinsei Kwan was established five years ago as the central office under the supervision of the Federated Missions committee and the managership of Rev. A. Pieters. After two years Mr. Pieters was called to America, and the following two years Rev. F. W. Rowlands served as manager. Under these two efficient managers the work was firmly established and effectively conducted, and the results are due chiefly to their efforts. The Shinsei Kwan has performed the following functions: publishing the Gospel in newspapers, sending free tracts to applicants, conducting a reading club for members and a correspondence course in Bible instruction, publishing orders of service with sermons for use by isolated groups and a monthly evangelistic paper "Shinsei," introducing persons to churches or religious workers, and answering enquiries as to personal problems and questions of faith. Because the budget has decreased in amount the office has had to curtail advertising somewhat and to discontinue the publication of orders of service with sermons. And it has given up the name, as in fact it could not perform the functions, of a central office, being called now the Fukuoka Shinsei Kwan.

In the five years (lacking forty days) since the establishment of the office there have been 17,702 persons applying for tracts. To applicants are sent packets of the following tracts: *Gospel of Matthew*, Kanamori's *The Way to Faith*, Oshima's *Our National Constitution and Christianity*, and Kumagai's *From Buddhism to Christianity*, and in addition leaflets offering the services of the Shinsei Kwan and giving the rules of the reading club. Each

person's name is placed on the mailing list of the "Shinsei" for a period of five months. During that time by letters he is urged to become a member of the club by paying a fee of 15 sen a month, 60 sen for six months or one yen for a year, or at least to subscribe for the "Shinsei" at 35 sen a year. Of the total number of applicants 3,626 joined the reading club for varying periods of time. This is about 20 % of the total. This percentage has been fairly constant all the time. During the five-year period there have been reported to the office 139 baptisms, distributed as follows among the churches: Presbyterian-Reformed 38, Methodist 33, Lutheran 19, Baptist 16, Anglican 15, Congregational 7, Nazarene 5, Roman Catholic 1, Holiness 1, uncertain 4. Occasionally we come upon evidence which indicates that some are baptized after they have withdrawn from the reading club, and others fail to report to us.

It is impossible for us to determine accurately the various types of enquirers, as many on their cards or in letters applying for tracts give no information concerning themselves. However, the fact that only 20 % join the reading club for a further study of Christianity would seem to indicate that the majority apply from the motives of curiosity or of getting something free; many are sick persons, without much hope, who have tried other religions or systems of thought and turn to Christianity as a last resort; some are secret enquirers, and request us to direct their mail to be held at the post-office or delivered in care of friends; some have read tracts before and think the offer of tracts a good opportunity to learn a little more of Christianity; others tell us they are Christians or are attending churches, but are eager to study the Bible in a systematic way. A goodly number are students in secondary schools, and others have received a fair education, but the majority have gone only through the primary school. The percentage of men is estimated at about 90 %.

The names and addresses of the 17,702 enquirers have been recorded day by day in twenty large record books, but for the past three years a card index file according to locations also has been kept. In this file there is a total of 9,171 cards. These are distributed as follows: Fukuoka Prefecture 4,819, Kyushu (outside of Fukuoka) 2,975, outside of Kyushu 1,377. All the 8 cities and 45 towns, and 293 out of 296 townships (mura) in Fukuoka Prefecture have furnished enquirers. Studying percentages we find that of

the total 35 % have come from the 8 cities, where they could have the advantage of attending church and receiving religious instruction. Of the other 65 % many live in towns or within easy reach of towns and cities where there are churches. The number of enquirers in Fukuoka Prefecture, where our office is, is 53% of the grand total for the Empire. Gumma Prefecture is the only one in the country that has not furnished any enquirers. The advertisements have been read in all parts of the Empire, and have brought people to us seeking the Gospel from 45 out of 46 prefectures and all the colonies, except the South Sea Islands.

In judging the above figures attention must be given to the extent of the advertising. During the three years under review the advertising has been done in three papers, the Fukuoka Nichi-Nichi (one of the three largest papers outside of Tokyo and Osaka), the Kyushu Nippo (also published in Fukuoka), and the western edition of the Osaka Mainichi (published in Moji). These papers circulate principally in Kyushu, but also go into far distant parts of the Empire. To reach the people of this prefecture the Nichi-Nichi is the best. The Nippo is a poor advertising medium; hence we have discontinued using it. The Western Mainichi seems to be an excellent advertising medium for the whole of Kyushu. The only other advertising was four advertisements placed in the general edition of the Osaka Asahi in May, 1925. The intention was to advertise four Sundays in May in the above named three papers and the Kyushu edition of the Asahi, in order to determine the relative value of advertising in the different papers. As the Asahi issues only a Kyushu supplement, the advertisements appeared in the general edition. Calculations for May and June indicated 1,078 enquirers, distributed as follows: Nichi-Nichi 171, Nippo 38, Mainichi 163, Asahi 548, through friends 36, uncertain 121, as no paper was referred to, or a former address was used. The greater number of the Asahi enquirers were from the district around Kobe, Osaka and Kyoto, and other sections of Honshu, but not a few were from Kyushu. It must be said also that the field covered by the three Kyushu papers had been worked for four years, whereas the advertisements in the Asahi were our first in that paper.

The budget of the Shinsei Kwan has never sufficed for an adequate systematic advertising of the Christian message, but during the first three years more systematic instruction was done

through the papers by the two former managers than has been possible during the past two years. The budget has diminished in amount and advertising rates have advanced. Recently only short offers of tracts have been inserted. It has been found that ordinarily such small notices bring in as many applicants as articles explaining Christian truth. However, the thousands who would read the articles and probably be benefited by them are deprived of the instruction we could give them through the papers, provided funds were available. The extent to which the Christian message could be got through the barrier that separates the mass of the Japanese people from Christian truth and could be brought to influence the minds of the reading public, as well as call forth persons who would undertake further study systematically, is incalculable.

The library that is at the disposal of the members of the reading club consists of 508 titles with 1,075 volumes. Ordinarily over 400 of these are in the hands of the members. Of 24 titles we have from 5 to 11 volumes. The book list is divided into the following departments: Culture of Faith, Educational-Literary, Biography, History, Theology-Philosophy, and Bible-Hymnal, of which the first two departments include 76 % of the titles and 73 % of the volumes. During 1925, 3,584 books were drawn by members. By far the most popular author is Toyohiko Kagawa. The following books are most in demand: 1. Culture of Faith: *Pilgrim's Progress*, *The Life of Prayer* by Uemura Masahisa, *Kyuanroku* by Uchimura Kanzo, *Augustine's Confessions, Thoughts and Life* by Sundar Singh, and the following by Kagawa: *The School of Love*, *Attitude towards Suffering*, and *Human Suffering and Human Building*; 2. Educational-Literary: *Crossing the Death Line*, *Taiyo wo Iru Mono*, *Kabe no Koe Kiku Toki*, *Raicho no Mezamuru Mae* and *The Mastery of the Air* by Kagawa, *Les Miserables*, *Quo Vadis*, *Dante's Divine Comedy* and *Inferno*, and *Dawn in a Cottage* by Zako Aiko; 3. Biography: *Lives of Christ*, *lives of Martin Luther*, *Life of Niijima Jo*, and *Takezaki Junko* by Tokutomi; 4. History: *The Origin of Christianity* by Hatano; 5. Theology-Philosophy: *The Christian View of the Universe and of Human Life* by Shiraishi, *Present Day Thought and Religion* by Uchimura Kanzo, *Principles of Thought and Cognition* and *View of the Universe* by Bowne, and *Explanation of Human Suffering* by MacLoed; 6. Commentaries: *Explanation of the Ten Commandments*

by Newton, *Study of Romans* by Uchimura Kanzo, and series on Gospels by Yamamuro.

The membership of the reading club naturally changes from time to time. Some persons withdraw within a few months or more, because they are too busy to read, or lose interest in Christianity, or are opposed by relatives, or cannot afford to pay fees and return postage on books, or get into touch with churches and religious workers who supply books and instruct them. There is, however, an appreciable number who have been members for three and four years. There is one man in this city who has been a member since the beginning nearly five years ago. One young woman in Fukuoka during a membership of two years and three months has read 70 books. Her cousin has read 49, a young man in the country 58, another in the blind and deaf school 45, and a Methodist pastor of the city has read 52. Some of our readers join after they have become Christians, and it may be that the Shinsei Kwan has had nothing to do with leading them to Christ, but surely its library is serving to nourish and strengthen their faith. What of the others who until they join our club have received no Christian teaching at all!

By far the most interesting and important part of the work, to which most of my time is given, is the correspondence. The Shinsei Kwan offers to discuss problems and answer questions concerning Christianity and related topics. I have not been able yet to make a file of all the observations on life and religion made, the problems presented and the questions asked by enquirers and members of the club, but what follows will indicate the variety which comes forth in the correspondence from day to day. Indeed, one really needs to go back to theological school for a thorough review of systematic, dogmatic and exegetic theology. The following are some of the problems and doubts which trouble our correspondents: Existence of God, deity of Christ, Virgin birth, denominational divisions, exclusive claims of Christianity, the last things, difference between Roman Catholicism and Protestantism, marriage and divorce, problem of suffering, sin, content, method, time and posture of prayer, method of Bible study, the World War among so-called Christian nations, God's power to save from sin and to cure disease. We are asked the meaning of Bible terms—Messiah, hallelujah, amen, hyssop, eunuch, Immanuel, Kingdom of Heaven, etc. We are requested to inform where

Bibles, hymnals, prayer-books, pendant crosses, books on theology, etc., may be bought. Recently one member wrote asking us to recommend an earnest young woman enquirer as a wife for him. A young woman wished us to advise her concerning a matter of inheritance. She didn't wish to take the family name and inherit the property. Young men in various places have been introduced to schools and encouraged to fulfill their purpose to become pastors. And we have been asked for positions and for instruction in English.

Sometimes a correspondent will ask a group of questions which covers practically the range of Christian truth. To one such person we wrote a 19-page letter. The following are culled from the correspondence: Is Jesus Christ a substitute for Satan? Was it the true God who cared for Nichiren in his trials? Why did God create man to sin? Did Jesus never marry because one cannot live a spiritual life, if married? Is Gautama Buddha a beloved son of God? Did the Holy Spirit cause him to propagate Buddhism? Why are the circumstances of Jesus' life not written in the Bible? What church is best for Japanese to join? Why are there so many churches? How do they differ? Have all the churches the same Bible? Is it true that in the Bible there are some places not to be believed by some churches? Is there anything to disprove the opinion that Jesus was only an imaginary person? God has created the universe; then by whom and how was God created? Modern scientists say that man is evolved from the amoeba, not made by God; what do you say? When and by whom were the Psalms and hymns written? When the Old and New Testaments? Has not God given suicide to man as a good way to escape the troubles of this world? Will God save us from sins? Will God cure diseases? Does God have power? Is there a God only to superstitious persons? When and what kind of persons should receive baptism? Why does God cause me to suffer so long? Why is God indifferent to the prosperity of the wicked, and the adversity of the righteous? If I pray will God return to me my dear children who were taken away? Whenever I begin to pray I am troubled with various thoughts and can't pray earnestly. What should I do? In such a case, should I pray several hours repeating the same words, like a Buddhist? Is silent prayer of no use? Does Christ have power to heal persons instantly? Did He give such power to His

disciples? Do pastors and evangelists have power to heal?

In all the letters I have read there has not been one in which abusive terms against Christianity were used, and only two that seemed written in a spirit of adverse criticism. One of these contained the reasons why the writer couldn't become a Christian, and the substance of the other was: "I cannot believe in Christ as Son of God Judging from your letter and the *Way to Faith*, I say with your pardon that you and Mr. Kanamori have little knowledge of God What is God? I shall write my opinion some day and have it published in a magazine." With such few exceptions the letters reveal heart hunger and earnestness on the part of their writers. Many of them are facing the sternest of life's realities. One tells us he is sick and cannot go to church, and we learn from a missionary who has given him our magazine "Shinsei" that he is a leper. Many are bed-ridden, are sick with tuberculosis, or are opposed and persecuted because they are seeking Christian truth. One is in a prison here and in addition is a tubercular patient. Another is in Mukden with a hysterical wife who makes trouble for him because he is a Christian. Another is a sick man in Ibaraki Prefecture whose wife took the children and deserted him.

All who live within reasonable distances of churches or religious workers, we urge to visit pastors or permit pastors to visit them, attend services, and tell their doubts and troubles to pastors or missionaries. It is the policy and desire of the Shinsei Kwan, above all things, to lead enquirers and members of the club to churches. Therefore, cards of introduction to pastors or missionaries are sent to all who live in places where churches are located. When persons are sick and cannot attend services, we urge them to permit pastors to visit them. Just recently we have been instrumental in having sick persons visited in Kure, Yokkaichi, Kumamoto, Beppu and a town in this prefecture. Many are the letters we get from persons whom we have thus linked up with churches expressing genuine thanks and joy.

There must be a conclusion to this paper, but there is no conclusion to the work, and we hope that whatever has been written may serve to inspire others to take up this type of work, so that instead of just nine offices in Japan and one in Korea, there may be as many more offices established in other sections of Japan.

There is need of a central office which the Fukuoka office for lack of funds was unable to become. I cannot see the limit to which the work could be conducted if funds were available. The work hunts out secret enquirers, and reaches people who otherwise couldn't be reached. It offers opportunities for work to any missionary of one or two terms' experience on the field, provided he has some funds and a good secretary. The work should be linked up with existing churches and preaching places and itinerating forces to an extent as great as possible.

There is no doubt at all that an extensive and judicious use of the press throughout Japan would sow the seed of the Word quickly and thoroughly among all classes in cities and towns and far removed rural, mountain and island sections, bringing light and faith to many, and creating opportunities to organize enquirers' meetings, which would develop into churches perhaps. That is the vision we who are engaged in newspaper and correspondence evangelism have caught.

'Round the Camp Fire

J. N. SCOTT

FOR a number of years past groups of people here and there have been giving thought to the recreational life of young people, both men and women, and attempts have been made to make some provision for it. Sometimes these have been directed toward the promotion of facilities for games and play for the free hours of young people who are employed during the day and very gratifying results have been obtained with what one might call the irreducible minimum of personnel and equipment. Sometimes the recognition of this need has taken the form of trying to provide a suitable place where a vacation period might be spent under conditions which would extract from the all too brief days the greatest possible amount of rest and relaxation. It is of this latter phase that it is the purpose of this article to speak. It limits itself further to those activities which have been carried on by the Young Women's Christian Associations in their summer camps, recognizing that other agencies, too, are promoting summer camps and doing great good through them.

Quite early in its history the Young Women's Christian Association recognized the need for some kind of place to which the girls might go for a period of rest during the hot season and though the early attempts to provide this were very limited in their scope and program, the response to them clearly indicated that it was a very real need and pointed toward an opportunity for an increasingly enlarging service in that field. These earliest attempts were not much more than the securing of a tiny cottage somewhere within easy access of the city and in the mountains or at the seashore, where possible. To these cottages came girls for week-ends, bringing their own bedding and preparing their own food, finding their rest and recreation as best they could in a place where they could have quiet and change of air and scene. Sometimes, if the cottage were near enough, girls could go from their day's work, letting the quiet of the evening and the freshness of the morning work their healing ministry on tired bodies and frayed nerves.

As the Associations grew in numbers and the activities of the

program, especially in the self-governing clubs, developed the girls' initiative, there began gradually to grow up a desire for some sort of direction for the camps which should provide something more than merely a place for passive rest, and camp programs began to take shape. We have not gone very far in this even yet, but everywhere there is such interest and so much fertility of resource in making plans that each year sees marked progress in the development of programs fitted to the girls' needs. These must be carried out in the face of great limitation, in most places, as there is as yet but little provision of a permanent character for these camps and each season the Association must take its chance of finding, not a suitable place, but one which seems to present the fewest difficulties to be surmounted. The financial ability of both the girls and the Association is always limited and the problem of finding a place which provides the necessary features and at the same time remains within reach of the money resources of those who are to use it taxes the ingenuity of those who are responsible for the solution.

In two places the Association does have equipment which is fairly adequate and permanent. These are the Rest Cottage at the beach in Yokohama and the conference grounds at Gotemba which are used for a camp after the conference season is over. The Rest Cottage serves the double purpose of providing a home for the Japanese secretaries of the Yokohama Association during the winter and a delightful recreation place for the girls of that Association in the summer. It was built as a memorial to Mrs. Edith R. Lacy, a secretary of the Young Women's Christian Association in Yokohama who was killed in the earthquake, and combines charm of location with convenience of access in a building which is in itself both beautiful and usable to an unusual degree. The camp at Gotemba is an ideal place for a summer outing. The Association owns about seven acres of ground on which it has placed dormitories and other buildings adequate for the care of both conference and camp. A little stream wanders through the grounds, broadening into a swimming-pool at one place and the whole atmosphere of the camp is one of rest and quiet. This camp is operated not by any local Association but by the National Committee. While it loses something in accessibility, being too far away from any city to serve the purpose of a week-end vacation place, it does perform a large service for girls who

have a week or more of vacation time and the charges are kept at such a moderate figure as to make it possible for them to enjoy its privileges.

As has been remarked before, the camp programs are as yet in rather an experimental stage, but certain things have been worked out which seem to have had at least a measure of success. An effort has been made to strike a balance between planning so much program that the girls feel a lack of freedom to order their days in some degree according to their own needs and inclinations, and such a lack of direction that the vacation period fails to reach its highest service for girls who are either too tired or too lacking in initiative to plan their own time wisely. The character of the program depends, too, upon the age of the group which is using the camp at any given time and those in charge try to arrange their groups, as far as possible, with this in mind. With a group of younger girls, the day will perhaps begin with camp inspection and the leader may utilize this opportunity to inculcate lessons in habits of neatness and orderliness not only in the rooms but also in personal matters, such as hair, teeth, and skin. The girls take great interest in this and a friendly rivalry often springs up for the possession of the flag or other emblem which is awarded to the group making the best record for the day. Games and "hikes" have their part in every day's program and there is usually some one available who can promote and direct the girls' interest in some kind of handwork. Japanese girls like to knit and crochet and are always glad to have new designs. Bead bags are very popular and the making of them a fascinating bit of handwork. The Gotemba camp has conducted very successful classes in English conversation and has even gone so far as to supply means for quenching a thirst for linguistic achievement by establishing a course in Esperanto.

The best part of a camp day is the evening. Tired with the day's hike or games or whatever it may be, the girls gather in the evening around a blazing bonfire, if it is at Gotemba, or its nearest equivalent if it is at a place less fortunately situated. The Young Women's Christian Association is accumulating a supply of camp songs and the girls love them. They sing and sing, as if they would never tire of it. Recounting the experiences of the day, sometimes each girl tells the whole group what she has enjoyed most and sometimes they only talk together informally.

If the leader has a gift for it, or if there is a good story-teller in the group, it adds immensely to the evening gathering and at the end there is a quiet word from the leader in evening prayer as the girls "go to their resting beds, weary and well content."

It is difficult to estimate numbers in this feature of the Association program, but it is safe to say that every summer the number of girls who find in these camps rest and recreation and fellowship reaches hundreds. What it means to them cannot well be put into words. The secretaries' reports make interesting reading as they come into the national office after the summer vacations. They speak of physical renewal from life in the open air, regular meals of wholesome food, and plenty of outdoor exercise; of the joy that comes from days of fellowship with congenial companions under conditions whose governing principle is love and good will; and, best of all, of a new vision of God and His purpose for their lives gained in the quiet hours of the day and under the silent stars of the evening. Many—indeed, most—of the girls who come to these camps come from hard conditions of life. More and more the Association is extending its service into the ranks of those who toil under difficult and uncongenial conditions and it finds one of its chief joys in service which makes possible for these girls even for a little while and in limited degree some of those blessings which God meant to be shared by all His children.

Life in a Theological College

G. H. MOULE

IT was a warm September evening, about 3½ years ago, that I first set foot within the compound of the Nippon Sei Kokwai Central Theological College at Ikebukuro. After 13 years' absence from Japan, I had been "dug out" of an English country parish and induced to return to the mission-field, not for evangelistic work pure and simple, as during my former term of service, but for work that was entirely new to me—namely, the work of teaching in a Theological College. In the somewhat grandiloquent language that we use out here of our Church and Mission institutions, even in the day of small things, I was offered, by our Governing Board of Bishops, "the New Testament Chair" in this College, and became forthwith a "Professor" and a member of "the Faculty."

I was soon introduced by our Japanese Principal to the other members of the Faculty—all Japanese with the exception of one other Englishman and myself—and to the 24 or more students then resident in the College. I was also shown round the College buildings—plain wooden frame buildings for the most part, the Chapel only being built of red brick. I soon had a great liking for these unpretentious buildings standing in their roomy and well-planted compound; and it is noteworthy that they withstood the shock of the Great Earthquake far better than the more solid brick buildings of St. Paul's University just opposite to us, on the other side of the road.

Before coming out to this post, I had fully realized that this was a *Central* Theological College, supported by all the Anglican Missions in Japan and representative of every type of thought and Churchmanship in the Nippon Sei Kokwai—which, as everybody knows, is an extraordinarily comprehensive, catholic body. It had also been explained to me that the Theological College was regarded officially as the Theological Department of St. Paul's University, and that our students had to put in 2 years of study in a Preparatory Course at St. Paul's, before coming on to us for 4 years—two periods of study together qualifying them for an University degree. I was warned by some that the intermingling

of different types of Church teaching in the Theological College would lead to difficulties; and by others, that the close official connection between the Theological College and the University would hamper us in our task of training Church workers, by the necessity of observing certain Government regulations and of crowding our schedule with certain obligatory subjects, such as Ethics, Philosophy, the History of Japanese Religions and so on, which would inevitably reduce the time available for definite Christian teaching.

With regard to the first of these warnings, I should like to place on record my testimony of the harmonious relations between the various "schools of thought" represented at Ikebukuro. Both among the members of the staff and among the students alike there is an entire absence of party spirit; and we live and work and have social intercourse together, Japanese and foreigners alike, as one happy family.

From the first, my wife and I have been made to feel that we were welcome additions to the communities living in the Theological College and University compounds. The community life, in its social aspects, and in the opportunities for personal individual influence and also for common worship in the College and University chapels, is undoubtedly a most important factor in the training of our students. If that life is lived as it should be, it creates an "atmosphere"; and atmosphere in a Theological College, as in an University, counts for more than the actual teaching and lecturing in the class-rooms. There is no reason why we, in the Theological College, should not stand to gain rather than lose by our close connection with the University; and I believe that our interrelation is capable of further spiritual development, for the mutual advantage of both institutions. My wife's Bible Study Class for wives of professors, and our Sunday afternoon English Service of Intercession, and various Bible Classes for St. Paul's students, all tend in the same direction of mutual help in the community life.

With regard to the question of the crowding out of our schedule with subjects not directly "theological"—when I first came to Ikebukuro, there was certainly some ground for complaint and apprehension on this score. But later, our time-table was readjusted to the satisfaction of all concerned; and through the courteous cooperation of the University authorities, the hours given to compulsory Government subjects were reduced to a

minimum. At present, out of 21 hours of lectures per week, in each of the first three years in the Theological College course, only 6 hours are given to the extraneous subjects mentioned above, and the rest are devoted to O. T. and N. T. Exegesis and Theology, Doctrine, Church History, Liturgics, Pastoral Theology and the study of Greek and Hebrew.

In point of fact, the Educational Department of the Japanese Government requires a minimum of 18 hours' study per week, in certain prescribed subjects, for the granting of an University degree. But as these prescribed subjects include the O. T. and N. T. Scriptures, Church History and Bible Languages, to which 12 hours per week are assigned, it will be seen that two-thirds of the Government subjects coincide in their scope with the kind of subjects taught in all Theological Colleges. And it should be noted that these definitely "theological" subjects are all taught by members of the staff of the Theological College or by professors chosen by our principal.

St. Paul's University is actually in charge of those of our students who take the full course, *for their first two years*, while they are passing through what is called the Preparatory Course; and during these two years the students reside in St. Paul's dormitories and attend St. Paul's Chapel. After that they cross over to our compound; and though they are still, *for the next three years*, technically in charge of the University, yet the University, by accepting the 12 hours of study mentioned above, as part of the University curriculum, leaves the greater part of the actual class-teaching and the whole of the spiritual training of the students, during those three years, in our hands. Thus it is found possible to secure a considerable amount of freedom in the training of our theological students, while at the same time observing Government regulations for the granting of an University degree, and also enjoying the advantages (referred to above) of living next-door to a great institution like St. Paul's. It should be added that the professors of the Theological College are counted as members of the University Faculty, and one of their number is Chaplain of the University.

The links that bind the Theological College to St. Paul's University are close indeed; but they do not, in my opinion, hamper us in the training of candidates for the ministry, but rather aid us in the object we have in view.

My own hours of teaching have varied from 7 to 11 hours a week. From the first I was requested to lecture in English, on the ground that most of our students have a fair knowledge of English already, and are desirous of improving their knowledge, especially of religious and theological terms and expressions, with a view to acquiring greater facility in reading English books on religious and theological subjects. Another reason, in my case, was undoubtedly that the students would prefer listening to a lecture in tolerable English (however imperfectly understood) than to one given in most indifferent Japanese. As a matter of fact, I have found, as the result of the regular examinations, that two-thirds of the students to whom I have lectured in the last 3½ years have followed my English quite well; while the remainder (with very few exceptions), by dint of careful study of the English type-written notes of my lectures with which they have been provided, have succeeded in getting a satisfactory hold of the subjects they have been taught. I found, also, after a short time, that my forgotten knowledge of Japanese was returning to me: and I am now able, during my lecture hours, to supply Japanese words and phrases for any part of my lectures where this seems necessary.

The whole of N. T. Exegesis is at present in my hands; and I endeavour, in the time at my disposal, to cover the following course in three years:—

- 12 lectures—Introduction to N. T. study.
- 40 „ —Harmony of our Lord's life.
- 32 „ —Acts of the Apostles.
- 40 „ —Outlines of the Epistles and the Apocalypse.

Many of the lectures are spread over two hours; and any time left over, after this course is completed, is given to more detailed exegesis of St. John's Gospel, the Epistles to the Romans, to the Ephesians, and the Pastoral Epistles.

Our fourth-year students have no longer any obligation with regard to attendance at lectures, either at the University or at the Theological College. For the first 5 months of their fourth year they are sent out for practical training under some experienced missionary or Japanese pastor; and then they return to College

for two terms of specialized study or supervised reading, before their final graduation.

With regard to methods of teaching in the class-room, my experience has been that the historical faculty is still not highly developed in the Japanese mind, and that the present generation of theological students takes but a mild interest in the vagaries and variations of a good deal of modern criticism. The lecturer may discourse learnedly as to the number of letters supposed to have been sent by St. Paul to the Corinthian Church, or on the question of the authorship of the Johannine writings—and the class listens without much sign of real interest. But there is quite a different feeling in the class-room when the lecturer compares Corinth to modern Tokyo and applies the principles laid down by St. Paul in I. Corinthians as, for instance, to modern problems in Church life in Japan today; or again, when the message of the Johannine Gospel, or Epistles, or Apocalypse is treated in a devotional manner. There is no doubt that the general tendency of Christian student thought in Japan today is in the direction of a type of Christianity which is practical and devotional, rather than merely intellectual and philosophical, or rigidly ecclesiastical and formal.

A few years ago there seemed to be a tendency to discourage our theological students from giving time and energy, while at College, to practical missionary work, or from taking an active share in Church life around them, here in Tokyo. The idea was that they should devote all their mind and strength, during their College course, to intellectual study—reading book after book, attending innumerable lectures, stuffing their heads full of philosophy and modern thought, grappling with every imaginable form of doubt and questioning. No matter if this mass of knowledge was largely undigested! No matter if they left College in a conceited frame of mind, and full of intellectual pride! They would pass through such a stage, as a child gets over measles and scarlet fever; and when faced with the realities and difficulties of their missionary and ministerial life, they would lay their foundations anew on the bed-rock of Church doctrine and order.

There were others again who deplored both the time given to merely intellectual pursuits or study and the hours given to practical missionary work and Church activities. They advocated the removal of the Theological College to some quiet spot in the

country, away from the University influence, and away from the distracting calls for assistance in the busy programme of the City Churches in Tokyo. They hoped that in more peaceful and undisturbed surroundings the intellectual development of the students could be carefully controlled, and counterbalanced by a greater stress on the devotional side of College life. When the College buildings were first built, Ikebukuro was in a quiet country suburb. But the economic and social life of the great city has come surging out and has already surrounded us, so that no one living in Ikebukuro can fail to feel also the throb and beat of Church life in Tokyo. "If we were to move to a more countrified spot, we could keep our students in a less distracting and more sheltered atmosphere; if we stay, they will be drawn more into the vortex of University and City life." So spoke and thought the advocates of what some might call the "hot-house method" of training Church workers and ministers.

However, in spite of all criticism and shakings of the critic's head, the Theological College remains in Ikebukuro; and at present, every member of the Staff, and every student, is actively engaged, Sunday by Sunday, in practical Church and Missionary work. It would be difficult to exaggerate the debt which the Diocese of Tokyo and other neighbouring Dioceses owe to the Staff and Students of the Central Theological College. In more than one parish a member of our Staff is the actual priest-in-charge, while in many cases one of our students is literally the pastor's right hand. There is a danger, of course that some pastors will presume on the student's willingness, and ask him to undertake too many duties and so encroach on his weekday hours of study. But this danger can be guarded against; and to prevent overwork, every Monday is observed in our College as a real Sabbath day, and is rigidly kept free from lectures.

Personally I rejoice in this practical side of our theological students' life; and to encourage it further I have persuaded the Society to which I belong, to build a Mission-hall and Church in Ikebukuro itself, where hitherto there has been no organized Seikokwai Church. With the good-will and active help of the Theological College and University authorities, it is hoped that we shall be able to make use of this Mission-hall and Church, in large measure, for the purposes of an University Mission—as a centre where all Christian students living in this neighbourhood

can be helped to develop their spiritual life and to put their Christianity to the practical test of leading others to Christ. This new scheme is only just in its beginning, and I would ask your prayers that it may prove to be for God's glory and the spread of Christ's Kingdom, and for the development of our College and University life. We have built also a Free Dispensary adjoining the Mission-hall; and hope that this Medical Mission work and other Social Welfare work, that may follow later, will also prove useful object-lessons and a convenient training-ground for many of our students.

In all this emphasis on the practical side of the training of a Christian worker, we have tried to develop also more and more the devotional side of our College life. The students seem to welcome a devotional note in the class-room; and I think they really value the daily morning and evening services in our dignified and well-appointed little Chapel, and the special services at the beginning of each term, and the Quiet Day arranged about the middle of each term. Very marked is the atmosphere of devotion especially at the bi-weekly Celebration of Holy Communion. The students take a pride in keeping the floor of the Chapel beautifully polished, and the whole of the cleaning and arrangement of flowers is done by themselves. They also take a pride in their part-singing of hymns and canticles, which is generally unaccompanied by the organ. By general consent the ritual is of a "Central Churchmanship" type; and a spirit of harmony, reality and real devotion seems to brood over our services. May God grant that from that Power-house of Prayer may be generated the spiritual force so sorely needed to keep life in a Theological College sweet and sane and strong!

Hōshi-en

or the

Waseda Christian Brotherhood

H. BENNINGHOFF

IN the village of Shimototsuka, within a five-minute walk of Waseda University, is located Waseda Christian Brotherhood. The Japanese name is Hoshi (service) en (garden), Hoshi-en. It is the purpose of this article to give a brief account of the origin and development of this somewhat unusual Christian enterprise.

In the early eighties of the last century higher education in Japan was entirely in the hands of the Government. The Imperial University had been established, and was being utilized to train officers for Government service. Much of the "education" was in foreign languages, by foreigners or by Japanese who had been trained abroad. It was at the time when the country was being prepared for a Constitution. Marquis (then Count) Okuma was a prominent figure in the movement, and insisted that there must be preparation for constitutional government among the youth of the Empire. Education must be for popular enlightenment as well as for public service.

Not satisfied with theory only, he established on a suburban tract of land which he had purchased at Waseda (early rice field), adjoining his newly built home, a small school called Waseda Semmon Gakko (Special School). Here he gathered around him a small group of promising young scholars who became a "faculty" and some students who were anxious to learn. The school grew by leaps and bounds because it met a real need, and opened doors to new knowledge and opportunity. The motto chosen for the institution, "Freedom of Thought and Liberty of Expression," was at once pragmatic and prophetic. It challenged attention, won disciples, and marked the way that the educational movement would take for years to come. I once heard Marquis Okuma tell President Burton of The University of Chicago that he built his home and school in a rice field, but that the city was so interested in what he was doing that it moved out his way and took him and his school in.

After a long and hard struggle in which Waseda had a leading part, the Department of Education promulgated a new Education Bill which gave full recognition to private institutions, and Waseda became in reality what she had been in name, Waseda University. There are regular departments for Literature, Politics, Commerce, Law, Teacher Training, and Engineering. Closely affiliated with the University Corporation are Preparatory Colleges, High Schools, Vernacular Schools, and Apprentice Night Schools. In all, the University Community numbers upwards of fourteen thousand students taught by four hundred professors and instructors.

In the spring of 1908, Professor Isoo Abé, backed by Marquis Okuma and President Takata, asked the American Baptist Foreign Mission Society to allocate one of its missionaries to the Waseda Student Community. Assurance was given that the missionary would be given every opportunity to develop a suitable institution in the vicinity of the University, and that, in order to express the moral support of the University and its interest in his work, he would be given a post on the staff of the institution.

In the autumn the missionary removed from the foreign settlement to Waseda, and began his work in his home and in a small hostel not far from the University.

The occasion for this invitation on the part of the authorities was their interest in the moral and religious life of the students. In our first conference Marquis Okuma remarked that the University was trying, very inadequately, to meet the intellectual needs of the young men who were coming in ever-increasing numbers to take advantage of what Waseda had to offer, but that it was impossible for the teachers to look after the interests of the young men during their leisure time.

The "field of operation" was therefore clearly defined from the beginning, and there was a clear understanding as to the relations between the Mission and the University. Our "field" was the non-academic life of the students; our relations were to be mutually independent on the administrative side but co-operative in the work.

Opportunity and experimentation must precede equipment. For three years we worked in our home and a small rented "boarding house." The results were so encouraging that a site was purchased in a residential section about fifteen minutes' walk

from the University on which were built a home for the mission and a hostel for about twenty students. In addition to rooms for students provision was made in the hostel for social rooms and lecture rooms for students outside the hostel. Though the distance was considerable for "activities" from the beginning in the new quarters there was interest in various social activities. Bible classes and English classes were formed, and the work grew rapidly.

In the autumn of 1916 there was a request from the young men of the hostel and its classes that a regular Sunday morning service be held for public worship. The students declared that it was difficult for them to find a real place in the churches of Tokyo. They declared that they were welcomed to swell the crowds, but that they were given no active place in the work of the churches.

This demand led to the organization of the Brotherhood. The basis for membership was simply a declaration of faith in Christ and a determination to live the Christian life. Provision was made to receive members of any and all churches who might wish, during their student days, to continue their interest in church work, and co-operate in the plans of the Brotherhood. A pastor was secured to look after the interests of the Brotherhood, and assist in the intensive work of the hostel.

The development of the Brotherhood soon indicated that there was a field for a Waseda Student Church. As soon as the need was presented American friends provided a two-acre site near the University; and funds for a "centre" for the Church and Brotherhood came from Mrs. John E. Scott of Pasadena, California, as a memorial to her husband, recently deceased. Scott Hall was dedicated early in 1922, and since that time has increasingly built itself into the life of the University Community.

In 1925 a new mission home was erected on the new site, adjoining Scott Hall, near which had already been erected a new brick hostel to take the place of the one in Ushigome, badly injured at the time of the earthquake.

At the present writing our equipment consists of Scott Hall, a Hostel for twenty-four students, and a mission house, all located on a lot at 550 Shimototsuka within easy access of all the Waseda schools.

The plan of organization has been a very simple one, based on actual conditions, developed and extended to meet the needs

as they have arisen. The Mission has imposed no requirements on the character of the organization, and retains only veto power in the consideration of its rules and regulations. The aim has been to trust the leaders and follow the lead.

Of first importance is the Hostel. Its plan of organization is not unlike that of a "Fraternity House" in an American college. Candidates for membership must indicate the desire for the Christian training and atmosphere provided in the dormitory, but no specific religious requirement is demanded. The life of the students is so planned that the carrying on of the hostel is in itself a training in Christian character. The members manage and provide for the Boarding Department. They pay a reasonable room-rent to the Brotherhood, a part of which is returned to them for the up-keep of the Hostel and its equipment. Dr. John R. Mott, in a committee meeting, once said, in discussing student work, "Emphasize the processes." That remark may be considered the aim and method employed in all hostel activities. The Boarding Department, social meetings, Bible Classes, business meetings, morning prayers, co-operation in Scott Hall—all these and other items of the program constitute the "process" which ends in a declaration of faith and subsequent training in the Christian life.

The work of the Brotherhood is carried on in two main departments, each headed by a "secretary." The Secretary of the Religious Work Department of the Brotherhood is at the same time the pastor of Waseda Church, and has charge of all religious meetings and activities.

The Secretary of the Educational Department has charge of the social, athletic, and educational activities, and assists the missionary in the administration of all the work of the Brotherhood in which he has a share.

The work of the Brotherhood, as indicated in the opening paragraphs of this article, is to supplement the academic activities of the University by providing opportunities for meeting the needs of the students along religious, social and athletic lines. By such supplemental activities it is the aim of the leaders to furnish the equivalent of a Christian College education. The Brotherhood, through its two Secretaries, selects and trains student leaders for many of its activities.

There is a thriving Sunday-school of about a hundred children

of the neighbourhood. Because our space for this specific purpose is limited, the Sunday-school is organized as a week-day school, tuition, grades, promotion, etc. The students of the Hostel are teachers of the Sunday-school, which, under their leadership, has now become self-supporting.

An English Night School has brought into our group many worthy and ambitious young men. Here too, serious study is combined with play and worship so as to meet all the needs of the young men, who are always eager to co-operate in all the activities of the group. Religion is taken as a matter of course, one of the fundamental interests of life, and the majority of those who come to the classes take as much or more interest in the social and devotional activities as they do in the study periods.

The members of the Church are the leaders in hostel, school and field activities. While it is not the intention of the Brotherhood to train young men for the ministry, it is its intention to train active, intelligent lay workers through the "processes" of the Church and Sunday-school, and it is often observed by those who have visited us that the students who are leading are more benefited by their leadership than are those who are being led. At any rate the work of the church, while of a comparatively simple character, is significant especially in the fact that it is the work of young men for young men, under competent leadership.

The Brotherhood has from the very beginning been a co-operative enterprise. The University has co-operated in providing the opportunity and in continually extending its moral support. The missionary has been shown every courtesy which could be expected, and many more besides. As a member of the Faculty he has had access to the student body and to its social life. Four prominent Christian members of the Faculty have served on the Board of Trustees of the Brotherhood, and lent invaluable aid in planning the work of Scott Hall.

Since the erection of Scott Hall and the mission home in Shimototsuka the Village Citizens' League has become interested in the Brotherhood, and has begun to use its equipment for the good of the neighbourhood. Through the Sunday-school the parents are increasingly interested, and every indication is that Scott Hall will become one of the "features" of the community.

Because of its general organization the Waseda Church is not directly affiliated with any denomination, but is conducted as one

of the "activities" of the Brotherhood. But American Baptists have continued their interest, and Japanese Baptists have gladly co-operated in this "Student Church." Other denominations have co-operated, and our membership is drawn from and introduced to all denominations. All the leading denominations in Japan have among their laymen members trained in Waseda Brotherhood.

Nearly two hundred young men have lived in our Hostel, many of them during their entire four to six years of University life. These are organized in "alumni" groups in Tokyo and in Osaka. Monthly reports are sent to all these members, and there is a growing interest in the old members in the development and support of the Brotherhood.

Six of the members of the Tokyo Group are in Waseda University, five as professors and one as Head of the Bureau of Recommendations.

The three young men who are now on the permanent staff of the Brotherhood as "secretaries" are themselves the product of the Hostel, and have given their lives to the Brotherhood with all the consecration and interest of student volunteers. Because these men are also alumni of the University, the Brotherhood has its roots well planted in the life of its own past and in the life of the institution which it was developed to serve.

A few of the graduates have entered the field of the Christian ministry, some are teachers, many are successful business men. All have entered into active life with an experience of co-operative effort in the maintenance of a Christian home behind them, and with a quality of life to pass on to others as they do their part in the work of the world.

Christian effort must be many-sided if it is to influence the life of modern Japan. There is no "one way" or "the best way" to do it. It must be done unselfishly and "without strings on it." No one has anything but praise for the efforts made in the field of Christian education in Japan. But the vast majority of Japanese youth do not attend Christian schools. As yet there is no Christian University for men. If the youth are to be influenced by the ideals of Christ, these ideals must be presented to them in the terms of the life and thought of their student days.

Waseda University felt her student body would benefit by having a Christian institution in the community and made it possible for Waseda Brotherhood to develop.

Without the expense of attempting the difficult task of University education, in the Brotherhood there has been given the opportunity to influence directly the lives of thousands of Japanese University students. The University supplies the student body, the opportunity, the moral support. On her Faculty are a score of eminent Christian teachers who are willing to co-operate. The Baptist Mission met this "situation" half way, and has sought to provide what was lacking, on the advice of the trusted leaders on the Board. No steps have been taken that were not called for by the needs of the students, and no organization has been attempted except under Japanese leadership. Organization has been consistently held as second to "life," and there has been no hesitation in changing when organizations grew out of date or failed to measure up to expectations.

All the work has been centred around the three fundamental interests of youth. For Home, we have the Hostel; for Worship we have the Church; for Education we have the Brotherhood and the University. When all these interests are in operation our young men have ample opportunity for the free expression of all their powers under their own chosen leaders, and with their own co-operation.

There have been many problems, and the work has been very inadequate to the needs. But apart from the plant and equipment provided, it is doubtful whether ¥ 3,200 could bring any better results per year than those that accrue to the work of Hoshi-en, Waseda Christian Brotherhood.

The Educational Missionary in our Middle Schools

M. M. WHITING

“A FELLOW missionary was complaining to me the other day about the pastor in the leading church in his city. I said to him, ‘If you could walk into the conference and pick any man you liked for that church, whom would you take?’ He said, ‘There is only one.’ I replied, ‘Well, you can’t have him, so what about it?’ He said, ‘There is no one else will do.’

“That pretty nearly hits the situation. Pastors are being used in big city churches, who ought, according to their size, to be in the provincial capitals. Pastors are being used in the provincial capitals, who ought to be in small country towns, and pastors are being used in small towns who either ought not to be in the work at all, or else in country villages. We are forced all along the line to use men who are just two sizes too small for the job in hand. Needless to say, we cannot hope to see the progress we ought to see under such conditions.”

The above is a quotation from a letter received just recently. These are not words of prejudice nor of narrow criticism, but a plain statement of the actual situation, in one denomination at least, according to the judgment of an evangelistic missionary who has spent many years in Japan. Many others, both Japanese and missionaries, are saying the same thing. These are hard words which call for the thought and prayer of everyone who has the Kingdom of God in Japan at heart.

The church in Japan today, if never before, needs leaders. The church needs strong, outstanding, educated mighty men in her ministry, if this great empire is ever going to become a Christian nation. But where are these leaders going to come from if not from our mission schools? In what other place have we a right to look for Christian leaders? Is it not a challenge to every missionary engaged in educational work? Are our mission schools accomplishing the chief purpose of their existence?

What is the situation in our mission schools throughout the country? Everywhere we see them crowded with eager students.

A few years ago we were praying, "O God, send us students. Give us young men whom we may educate and send out as home missionaries; young men who shall become the foundation of a great aggressive church in Japan." God has answered our prayer, until now many of our schools are simply overwhelmed with numbers. For instance, fourteen years ago Kwansei Gakuin in Kobe had a total enrollment in all departments of 264. Today it has over 1,800. The Middle School department has over 800 students. Last year the number of applications for entrance to this department alone was over 1,400, or more than one and one-half times the total enrollment. The number of applications to all departments was 2,231, and this is only one institution. Other mission schools tell a similar story. Japanese students no longer hesitate to attend a good mission school, although they know, and their parents know, that it is a Christian school, and that its first great aim is to propagate the Christian faith.

In Japan there are forty mission schools for boys and young men. Seventeen of these are of middle school grade, with a total enrollment of 10,150, and twenty-three are of college and university grade with an enrollment of 3,164. Besides, there are 497 students in our divinity schools. Here we have a total of 13,811 students in the Protestant mission schools of Japan; 10,150 boys are spending five of the most impressionable years of their lives under Christian influence, and 3,164 young men, many of whom have not yet definitely decided their future life work, are spending three or four years under similar influences.

Our mission schools, including our Divinity schools, are receiving the time and work of 370 missionaries. In our Middle Schools and Colleges the work of the missionary is primarily the teaching of English, with probably three or four hours per week of Bible Study, with the classes of one year. The classes, especially in the Middle Schools, are too large to do any kind of efficient work. No teacher can do his best work with classes of fifty or more. Individual work is impossible, and any kind of personal contact is reduced to a minimum. The missionary who came to Japan to do evangelistic work, and later was transferred to one of our mission schools, where he must become in so many ways just a wheel in a great machine, as it were, often feels that he might as well quit. Many, in some cases a majority, of the Japanese teachers in the schools are non-Christian, because it is

impossible to secure good Christian teachers when a vacancy occurs. Some teachers are only nominal Christians, and the real positive Christian influence becomes spread out so thin that it means very little.

One thing is evident, no missionary who is meeting 350 or 400 students two or three times a week, can ever become intimately acquainted with them all. To learn to know them all by name before they graduate is almost impossible. We have often yearned for a smaller school, and yet, aside from the tremendous influence and downward pull of the greater throng of non-Christian students, as far as the real work of the missionary is concerned, it matters very little whether the school has 400 or 800 students. The missionary will very seldom become intimately acquainted with more than 35 or 40 students in a class of 200 or 100. We may have had a fond vision when we first came to Japan, of these throngs of students becoming Christians; of seeing a great mass movement to Christ, but the Christian movement in Japan has never gone that way. A mass movement, if ever there is one in Japan, will come through native leadership, not missionaries. The time and energies of the educational missionary will be worth vastly more, if spent in securing a small group of real leaders, and leading them into the very highest Christian experience and the most intimate relation with Jesus Christ, and His program for the evangelizing of Japan. This was Jesus' method (twelve men in three years). We can do nothing better.

Leaders are born, not made. Before the first year of middle school is finished the leaders in the class begin to stand out. Sometimes they are very few. They are boys of open face and keen mind. They usually stand high in their English work, and for this reason become much more intimate with their foreign teacher. Here is the opportunity. There are students whom the missionary will never reach. There are many who will respond much more quickly to a Japanese teacher, but with this small group, probably only two or three in a class, the missionary can by tact, love, prayer and work, secure first place in their affection and interests.

Many years ago I read that little book entitled, "Quiet Talks about Jesus," by Dr. S. D. Gordon. For some reason one sentence from that book has always remained with me. He says, in speaking of the Transfiguration, "The whole purpose of the transfigura-

tion was to get and tie up leaders." In the case of the educational missionary and his work in seeking to secure the very best men for the work of Christ here in Japan, I believe something akin to the transfiguration must take place. These students must in some way come to see, that while their foreign teacher is most enthusiastic and painstaking and kind, and a master in his work as English teacher, he has also some great unselfish purpose and a divine passion in his life which is infinitely deeper than the mere teaching of English, a love which is contagious, irresistible.

What is the best way to secure these leaders? Personally I have found the most effective method has been to take a few days out of the spring vacation, when the final examinations of the year are all finished, and get these boys away to some quiet place in a little Life Work conference for two or three days. Here each boy is brought face to face in a very definite personal way, with the Christ and His way of life. I started these group conferences in 1921, and the results have been most satisfactory. Last spring, for instance, twenty boys from the fifth year went with me in two groups. The results were, seven out-and-out decisions for Christ, and four decisions to enter some kind of definite Christian service, two of these offering their lives for the ministry. These students are leaders in their classes. They graduate this spring and will go on to be the Christian leaders in the higher schools and later, I hope, be pastors or leading laymen in some branch of the Japan Christian Church. Just now we have our plans made for three group conferences during the coming vacation. This will take most of the vacation, but tennis or mountain climbing is not in it, with this game of enlisting men in the army of Christ.

The programs for these conferences have varied, but first of all is the fun of living together for three days, playing, eating, talking and singing as one happy family. We have our early morning prayer service, then devotional services morning, afternoon, and evening, with very simple, direct, heart-to-heart talks on the questions of life and character, and the challenge of Christ. A strong Japanese pastor or professor is always with us. Between the sessions one room is converted into a sort of clinic, and an effort is made to have a quiet personal talk with each boy. The Japanese pastor is able to diagnose and treat a case of spiritual illness more quickly and effectively than a missionary can. Last

spring our afternoon clinic was followed by the evening service when every one of the seven non-Christian students in the group stepped over the line. After the experiences of the last few years, I am convinced that these group conferences offer the educational missionary his greatest opportunity for real lasting service for Christ and the church. Incidentally also he forgets for a few days the monotonous grind of injecting microscopic doses of English eighteen or twenty hours a week, and he starts the new year feeling that there is still a place amid the throng for the missionary.

The great leaders for which the church is crying are in our middle schools. They are probably in the first year class, probably in the fifth year class. It is our business as missionary teachers, to find and win them. It will require years of training and experience after they leave our middle schools to fit them for the great tasks awaiting them throughout this country, but that is the work of our colleges and seminaries. We cannot discuss that here, except to say that it is imperative that we raise the standards of all our theological schools. We may find and win the leaders in the middle school, but we will not hold them until we make the training for the ministry such as will fit them to take their places beside the best educated men in Japan.

Another place where the educational missionary must make a contribution is in the frank discussion of great social and moral questions. We cannot hold up our western civilization as the ideal, as has been done sometimes in the past. We can scarcely even defend it. Our students know all about our western civilization. The movies are showing in a very vivid way, "how the mighty have fallen." But we turn to our New Testaments. Here we find Christ's attitude toward all the vexing social and moral problems and vices of the modern social order. Christ's attitude must be our attitude. These are questions which the Japanese teacher so often hesitates to discuss. It is easier and more pleasant to avoid such questions than to discuss them, but if our mission schools are going to fulfil their great mission, someone must show these 13,000 boys and young men where the church of Christ stands on these questions.

There is another almost unlimited field of opportunity for real Christian evangelism before our educational missionary and our

mission schools, in which practically nothing is being done. Too often we have just fallen into line and tried to do exactly the same work in exactly the same way, and have reaped so often exactly the same results as the government schools. I wish to mention just one thing.

Every year we receive into our mission schools of middle school grade, over 2,000 new students. Every one of the thousands of applicants must be hauled over the gridiron of entrance examinations. After we have tested their minds in written examinations, we examine their bodies, their eyes, their throats, their personal appearance, their past history, everything. Three or four days afterwards we publish the names of the lucky few. Then we call a meeting of the elect. Master Tomisaburo comes in his shining new school cap, and Tomisaburo's father or mother must come with him. That's the rule. The principal meets the assembly. He tells Tomisaburo just what he must and must not do, if he intends to be a student of this school. Tomisaburo's father or mother is also instructed as to all the responsibilities involved in being the guardian of a middle school student. In about an hour it is all over. There is a respectful bow and the usual greetings, and thus endeth the first chapter. A few days later Tomisaburo comes for his first day at school. He is a nice little chap. He doesn't lie nor cheat nor steal. He passes his examinations with a safe margin, and after five years he is given a graduation certificate, and leaves our school to be numbered among the alumni, but during the whole five years we have not met, probably not even once, Tomisaburo's father or mother.

"Behold I have set before you an open door."

Why should any Christian school feel its duty done with teaching fifty boys, when God has given us fifty homes? The great argument we always hear for carrying on kindergarten work is that it opens the door to the homes. Is not this just as true, or even more so, when the child is a boy facing all the perplexing questions and new problems of adolescence? (Thousands of anxious parents are longing for a little help or advice, which we as Christian schools and missionaries ought to be able to give them.) Right here, I believe, is where our mission schools have most pitifully failed to grasp the wonderful opportunity which God has placed right in our hands.

At Kwansei Gakuin we have made a very feeble attempt to

do something, but as yet it is the merest beginning, with no organized effort to follow it up. We have had a few large mothers' meetings at which the attendance has ranged from 100 to 240. Smaller meetings have been held in the home to which from five to fifteen mothers have responded each time to invitations sent out. Several times fathers or older sisters have come when it was inconvenient for the mothers. This, as I said, is the merest beginning, but it has clearly revealed the wonderful opportunity which is ours. In this work, again, I think the missionary must be the pioneer at least. If our work were merely academic, this might be neglected altogether, but if we are to spend our lives as teachers of English only in a secondary school, I for one, wouldn't think of coming to Japan to do it.

There is then a threefold task for the educational-evangelistic missionary in our middle schools: the finding and winning of real leaders for the church and the ministry, the frank discussion of great social and moral questions, with the fearless presentation of Jesus' teaching and attitude in each case, and the carrying of the gospel of love to the home represented, as well as to the students in attendance; these three, but the greatest of these is the first.

Mission Schools for Girls

B. ELIZABETH GILLILAN

IT is just now the season of the year when one is most aware of the demand for girls' education in Japan, a demand that exceeds the supply. At dusk one may meet the girls of twelve and thirteen who are about to finish the sixth year of primary school returning from a long day of cramming. Entrance examinations of a competitive character for girls' high schools are soon to be held. To the end that they may not only pass but pass among the highest of those who take the examinations, thereby securing places in the schools they have chosen, they study early and late all through the winter term. The attendance at Christian Sunday schools falls off during the latter part of February and March for the reason that the children are being crammed on Sundays as well as on week-days. Small wonder that the cook's little daughter who wants to enter the Mission School this spring is almost ill from fatigue! Small wonder that one is constantly hearing of cases of "head-trouble," insanity, tuberculosis, and suicide among young students! For with Government high schools, Buddhist schools and Christian schools combined there are not enough places for all the girls who pass the examinations.

The Mission School for girls is partly responsible for this state of affairs, though surely education for girls must have been an inevitable fruit of Japan's modern development. But there were mission schools in the days when, unable to conceive of a houseful of girls for aught but immoral purposes, men tried to hammer down the doors at night.

One such school began in a building that had been provided to stable the missionary's horse. A few girls were taught by the missionary and one Japanese helper. The student body expanded and other Japanese teachers were engaged. More missionary teachers came. The plant was moved, enlarged once, twice, thrice. The city grew up and built factories around the school. The Government, the Buddhists, the Roman Catholics established schools in the city. The Mission School is planning to move out of the factory smoke into the suburbs to bigger and more modern quarters. It has not only expanded but it has grown higher with

the addition of two years beyond the five of ordinary high school grade. The school administrative body, too, has expanded from the one missionary in charge to a board of directors composed of Japanese and foreign missionary representatives. In a number of such mission schools, the principals are Japanese.

If there is one class of missionary whose demand exceeds the supply it is the missionary teachers for girls' schools.

The missionary teacher in girls' schools really teach school. It is sometimes a shock to the new missionary, who has come to Japan with a strong conviction of her high calling to teach the Word of God, to find herself facing a class-room full of girls in *kimono* with a Fourth Reader in her hand. She is thankful that the girls wear *kimono*. It is the one token that she is a missionary. The hours of English teaching loom large on the missionary teacher's schedule card. There are frequently, as well, music and foreign sewing and gymnasium classes which the missionary is asked to teach. Sometimes she is asked because she is especially fitted to teach music or sewing or gymnasium, but more often she is asked because, on account of an emergency, she is less ill-equipped than anyone else on the staff.

There is an idea prevalent in Japan, whether true or not, that because the Government schools are able to pay higher salaries to their teachers and to buy more expensive equipment than are the mission schools that they excel the mission supported schools in all but English and music, the departments presided over by foreigners. At all events, the presence of the foreign teacher in the Mission School does lend a certain educational prestige.

The missionary teacher not infrequently has an opportunity to teach some of the Bible courses in the school curriculum. In the early years, before she "has the language," she teaches it in English. The value of the English-taught Bible class is often challenged and that not least of all by the teacher herself. She has, say, four girls of the higher department in a class studying the life of Saint Paul. The girls listen gravely to the teacher's exposition. Politely they follow the course of Paul's journeys traced out on a map. They reply in halting English to the questions asked them. But at times the teacher goes from the class feeling that her words have fallen on uncomprehending ears. She also suspects that the English Bible class was invented not for the sake of the pupils but for the teacher. There is, however, for the English

Bible class, something more to be said and a technique to be learned. In the first place there is a great deal to be said for hearing and for reading a truth, especially a familiar truth, in a foreign tongue. There is a new accent and a new emphasis. There is something unforgettable about the isolated phrase or sentence that has been recognized in the midst of uncomprehended words. As for the technique of teaching the Bible in English, its key is the difficult word, "simplicity."

There is not, when all has been summed up, a great deal of "copy" to be written about the daily life of the missionary teacher. On Sundays she may go with a long line of dormitory girls to church. On week-days she attends chapel and in her turn reads the Scripture lesson. She goes in and out of the class-room. She sits down in the teachers' room to correct exercises. In proportion to her years in Japan and to her inclination she joins in the conversation of her fellow-teachers. After her classes, she returns to the foreign house where she lives with the other missionary teachers. To that house, on stated occasions, the girls are invited "to play," and to partake of foreign food. To the teacher's own room come occasionally little groups of girls to look at pictures. The Japanese teachers are invited to the foreign house, and the foreign teachers to the homes of the Japanese. Imperceptibly, the missionary finds herself becoming involved in friendships with the girls and with her fellow-teachers.

Her opportunities for helping her friends spiritually are measured chiefly by her own life of prayer. She has the secular business of teaching English, say, in the mornings or sewing in the afternoons. It is her opportunity to think in her morning communion with God of each girl whom she will meet in the class-room. There are opportunities, if she be prepared, for guiding the questioning minds of the girls in her Bible class. One missionary teacher has set apart a time each week when she is in a Japanese room, free to meet any girl who wishes to talk with her of the things of God. The little girls who are new converts to Christianity come with their little questions of doctrine or of casuistry. One says, "My friend laughs at me because I am a Christian. How can I forgive her?" Her eyes grow round as she hears the parable of the two debtors. It is a thing to wonder at that her question was answered so long ago and so well. Older girls come, too, to talk over their ambitions, their resources, their plans for the time

after graduation. It has even been known that a young Japanese teacher to whom the things of Christianity are new has come to talk of philosophy with the missionary teacher and has ended by becoming a Christian!

In a mission school exciting things take place before one's very eyes. It is, for example, exciting when the new girls enter in April to see them in chapel. Many of them are hearing about Christianity for the first time. They giggle self-consciously, casting side-glances at the older girls to see how they are handling their Bibles and hymn-books. They listen to the chapel talks with that roundness of eye peculiar to those who listen to a new, strange thing. It is exciting, too, when their hearing bears the fruit of faith, and faith the fruits of the Spirit. A girl in the front row of the Fourth Reader class turns from sullen to sweet. The missionary who is her English teacher notices the change almost before she hears of the girl's conversion. It is apparent every time she recites. No longer does she wear a furtive look of hostility but a smile. Day follows day, each a witness to the miracle. The first enthusiasm of her conversion passes. There is at times a flicker of the old resentment and it is overcome. The Fourth Year class becomes the Fifth Year class. Time has proven the validity of the miracle. That girl has become a new creature in Christ Jesus.

When the girls have graduated and gone back to their homes their friends hear from them and from others about them things which tell that they are faithful. In a remote hamlet a graduate is holding a Sunday school. One of the very girls who used to answer so feebly in the class on the life of Saint Paul has told the words of Christian hope to her mother who is dying in a Buddhist household that is hostile to Christianity. There are graduates who have become leaders among Japanese women as teachers, as Christian Association secretaries, as the translators of Christian literature. There are graduates who are wives in Christian homes.

Yes, the hours of English teaching loom large on the educational missionary's schedule. There is no denying the fact that she is really a school-teacher. There are times when it is so oppressively apparent that she asks herself, "Am I a missionary at all?" But from her English Bible class in the life of Christ she learns a parable. The limited vocabulary of the girls in her class makes plain to the teacher as nothing else has ever done how the story of the life of Jesus is the story of commonplace things. It

tells much of boats and fish, fields and sheep, food and drink, parents and children, birth and toil and death. Yet it is all, somehow, talk of God. Thus simply to conceive of the Christian Gospel is, for any Christian, a valuable experience. It is particularly valuable for the missionary as a preparation for the first stages of teaching the Bible in Japanese. But its value as a parable is that it teaches the missionary that her own life, which can be stated so largely in terms of readers and singing charts and sewing machines, is at the same time speaking of her God. Thus may she help the girls to conceive of the Christian faith, not as an intellectual system, but as a Way of Life; that everyday life may be Eternal Life. Through a milk-clinic for the undernourished girls, through a clinic for the babies of the slum that has crept to the very gates of the school, through a Christmas offering to a Korean leper hospital, through knitting done for refugee Russian children it is being impressed on them throughout the five years of their school life that the Gospel of Christ is for all of life. They are learning that Christ may enter the life to rule it completely in its religious and moral, mental and physical and social ramifications.

It is for the missionary teacher, then, "to take the common things of life"—the chalk and erasers and reading books and red ink—"and move truly among them," striving to set forth in precept and example the elements of Christian truth, that from among the thousands of education-hungry Japanese girls there may flower Christian womanhood.

Hokusei Jogakko, Sapporo,

March 5, 1926.

Christian Anti-Tubercular Work in Japan

Some Adventures

M. TAPSON

THE Garden Home at Nakano may be described as an infinitely small effort to meet an infinitely big need. It is an attempt to help patients in the elementary stage of tuberculosis back to healthful living, before disease has laid its deadly grip on them. To the large proportion of readers of "The Japan Quarterly" this needs no amplification,—the need is before their eyes all the time.

The Garden Home at present consists mainly of two barrack buildings given by the City Authorities after the Earthquake. A small annex with an asphalt roof, where patients sleep winter and summer, and a cottage for workers have been added, and by the end of March we hope to have accommodation for twenty more patients—through a gift of Marchioness Inouye, President of the Garden Home Association, for this purpose.

The Home was opened in April 1924. At first patients came slowly; it was not much advertised; also the fear of being labelled "T.B." for the rest of her life, is a big dread to a Japanese girl. But a short acquaintance with the Garden Home dispelled that. There have been already twenty-one cases of good recovery. Some have gone back to their homes and schools. One who has that very common affection of nose and throat which keeps her from full health, said the other day, "Though my body is not very strong, I have the new outlook on life which I learned at the Garden Home, and I do all I can."

It gives a rare chance for character building, and here comes in one of the special aims of the Garden Home—to bring such influences to bear on their thought-life, that the enforced idleness which the disease means for a longer or shorter period may be turned from loss to gain.

When patients get fit to begin an active life, the Garden Home is not exactly an easy place in which to do nothing, and happily, not many of them want to. It is a big help to a patient when she comes in thinking herself very bad—"come just to die in peace"—as one said who came lately, to be waited on by happy

looking girls with a healthy colour—the Garden Home complexion is quite famous,—see them working in the garden, or absorbed in a new piece of embroidery, and hear that these too were patients who in many cases, up to a few months ago, were worse than the newcomer.

“Oh, if only I might get like that!” sighed a girl patient two months ago, who for some time had led an invalid life alone with a servant at Kamakura. “Of course you will,” was the answer, and now she is up and out in the garden with two or three others, on long chairs every sunny day, from 9 a. m. till nearly sunset. She is gaining daily. The nurse, a recovered patient, (2nd stage case), who had seven years’ experience in St. Luke’s Hospital, is on the way to become a pioneer nurse on Garden Home lines, and the two working under her are both recovered patients. Our head gardener, a graduate of the Higher Normal School, was one of the first to come, and the value of her educational qualifications, with no previous experience in gardening, showed itself in the way she kept the flowers from April to December. Her helper, from next month, is a third-year student of the Women’s University. Another recovered patient does a beautiful work of ministry to the two hundred women patients in the Municipal Hospital, and is also our poultry woman. Last week she successfully brought her first brood of ten healthy chickens into the world! A sympathetic embroidery teacher gives lessons to all who wish for them, and there has been the satisfactory result of realizing some ¥200 already through the sale of their work. This is used to supply some need of house or garden. From time to time a visitor gives an interesting talk. One day we had a very stimulating talk from Mr. Kagawa on just the lines we try to carry out.

Then the spiritual side of the work of the Garden Home: When my thoughts turned this way, old friends said, “After all those years of direct missionary work, how can you turn to social service?” I can only say it gives such chances of soul winning as I have never known in any previous experience. Instead of having to spend time seeking to awake the sense of need, they come burdened with it. Over and over again they say, “It is my heart more than my body that needs helping,” and one comes to understand their soul history in a way scarcely possible under ordinary circumstances.

A widow who came lately said how one day she was feeling specially miserable and hopeless. "Surely there is a God somewhere to help," she thought. The next day a picture on the newspaper wrapping of her meat from the butcher caught her eye, and she read a report headed, "A Paradise for Weak Women,"—a friendly notice about the Garden Home in the "Jiji Shimpō." "That is the place for me," she thought, and in the shortest time possible she was here. She belongs to a family of twelve brothers and sisters, all but two of whom had given her up on account of this disease. Now the wonderful letters she sends full of, to them, some strange, unaccountable joy, are bringing letters of enquiry. They are a family without a religion, but they are beginning to think this one must be worth having. There are now six patients preparing for baptism. We have had representatives of a good many churches, but we are all one family. Of course we get the best supply of books we can for them, and one special job is to see that those lying down are provided with the right kind.

Is it self-supporting? Certainly not—yet. In the longing to help those who cannot afford to pay high fees, we made ours very low. From April the rates will be from ¥2.00 to ¥3.50 per day. (¥1.50 for board, and from 50 sen to ¥2.00 for room). If (from then) the forty beds are mostly occupied, at these rates we should be independent of outside help for current expenses, but we feel it very important to have a special fund for supplementing the fees of patients who are badly off.

Also our equipment is very inadequate, and we have certainly lost some prospective patients who were not satisfied with the very simple furnishings. Still, we are improving. The Rev. M. Ito, for many years pastor of the Hakodate Seikokai Church, is manager, and takes daily prayers in the little Chapel, as well as the Sunday services. He also takes a meeting in the hospital, by the special request of the President, which is much appreciated by the patients. His work is three-fold, for he cultivates our land as well. His wife is in charge of the kitchen department. Dr. Murao of the hospital staff is our medical adviser.

The Garden Home adventure is for women only. What is there for the men? A possible Industrial Settlement for incipient cases needing only healthy conditions, and for patients discharged from hospital but needing after care, is in view; but

in this case it can scarcely yet be called an effort, it is rather, a big opportunity. As to whether there is a need. The experience of living alongside the Municipal Sanatorium with its seven hundred patients, and getting to know many of them personally is proof enough. Though disease often is arrested by the up-to-date treatment given there, life often goes right under again after being discharged on account of unsuitable conditions for work and living, till he finally goes to swell the terribly large ranks of patients, many of them mere boys who with their white hopeless faces fill row after row of the hospital beds.

There have been many difficulties and disappointments to face, and nothing short of the conviction that carried us through the three years of waiting for the Garden Home—"It is God's will and it must be done"—would have got us thus far. But even our short experience in the Garden Home has been enough to encourage our belief that a large number of those whose lives are doomed to failure and a premature death may through such a Christian Industrial Settlement be turned into self-respecting and even self-supporting citizens.

The National Christian Council

R. C. ARMSTRONG

THE Executive Meeting of the National Christian Council was held on 5th February, at the Council headquarters. There were nineteen present. Reports were given by the Secretaries and the Treasurer. The special committee on Militarism reported progress. The Church Union Committee which was appointed to study the whole question of Church Union, in response to a suggestion from the Federation of Christian Missions, reported their plan of investigation as follows:—

1. They would collect material in regard to this question and make it a special object of study.

2. They would endeavour to ascertain the opinions of various Churches in Japan on this question and endeavour to make clear the status of Church Union in Japan.

The Social Committee report was given, verbally, by Mrs. Kubushiro.

1. This Committee is planning to make a special effort to abolish the reservation made by representatives of Japan to the League of Nations with regard to the traffic in women and children and Mr. Ito was appointed a committee to consider ways and means.

2. They decided to make a survey with a view to improving the industrial conditions, more particularly to prohibit night work for women and to limit the working hours for men. Miss Kato and Messrs. Katachi, Oi and Sakai were appointed a committee to study this question.

3. Messrs. Miyazaki and Sakai were appointed a special committee to create greater interest for the National Council social work within the various denominations.

4. During the present session of the Diet it was decided to request the Churches and other Christian associations to deliver special addresses on the following subjects: Traffic in women and children; the Prohibition of night work for women and limiting hours for men: Abolition of licensed prostitution.

5. A Petition to the speaker of the Lower House for the abolition of licensed prostitution should be presented by the Executive Committee of the National Christian Council, signed by the Japanese members.

6. The Committee decided to petition the Methodist Episcopal Church, New York, to reappoint Mr. Mark Shaw as special social worker in Japan.

This report was adopted by the Executive.

The findings of the Kamakura Conference were presented to the Executive and a special committee, composed of Messrs. Kobayashi,

Nukaga, Matsuno, Axling and Scott were appointed to make a special study of the holding of the World Christian Conference and to report at a later meeting.

It was resolved thankfully to receive the promised contribution of Dr. Mott to the finances of the Council, as follows: ¥ 5,000 a year for two years to the Evangelistic Campaign, and ¥ 14,000 a year for three to the general funds, for the purpose of enlarging and increasing the work of the Council.

The Resolutions from the Kamakura Conference, with regard to the National Campaign, were referred to the permanent committee on Evangelism to report at a later meeting.

Owing to his approaching furlough, the English Secretary presented his resignation which was accepted, and a complimentary resolution was passed.

A special contribution to the funds of the Association having been offered by Mr. Yorogi it was resolved to accept it with thanks.

Christian Literature Society

S. H. WAINRIGHT

NEW PUBLICATIONS:

1. *Without the Vision*, a book of sermons by Rev. S. Imai, Preacher in Charge of the Aoyama Gakuin Church. Cloth board, pp 340. Price 2 Yen.
2. *Lessons in the Life of our Lord*, by Hetty Lee. Translated by S. Kobayashi. In Press.
Highly recommended by Mrs. J. G. Barclay. A book that can be used with children in the study of the Life of Christ.
3. *Sermons by Twenty-Five Preachers*, In Press.
These are sermons preached in 1925 by outstanding Japanese preachers of the various denominations.
4. *Progress of Culture and the Prohibition Law*. Price 10 Sen.
This is a significant document. Baron Sakatani is a member of the House of Peers and has the courage to point out the intimate relation between prohibition and the progress of civilization.

BUILDING PLANS:

Designs have been worked out for the new building on the Ginza diagonally across from the Matsuya Department Store. There will be 8 floors besides the basement, and the structure will conform to all the regulations required for post-earthquake architecture. As soon as funds are sufficient, the contract will be let.

CAPITAL FUND NEEDED:

It is just as trying to do business without capital as it was to make bricks without straw in ancient Egypt. There is an opportunity in Japan without a parallel for the production and distribution of wholesome literature, and 50,000 dollars contributed to the Christian Literature Society, as a capital fund, would prove to be immensely fruitful for the advancement of the Christian cause among a reading people, such as the Japanese are.

Sunday School Notes

H. E. COLEMAN

THE MISSIONARY ADVISORY BOARD

THE new plan for Missionary Cooperation with the National Sunday School Association is now being put into effect. The first meeting was held in Karuizawa last summer when thirteen were present. This Board is made up of representatives from the missions—each mission appointing one. This board takes the place of the former Sunday School Committee of the Federal Mission. It gives a large body and is directly representative of the missions. It will be therefore much easier for the National Association to keep in direct touch with those missions cooperating. There are now eighteen missions represented on this Board.

The Karuizawa meeting appointed a Committee of Seven who met with the officers of the National Sunday School Association in February. Dr. T. Yamamoto, the President, made a short statement on the work of the Association, including the new lessons and finances. One object of a wider representation of missionaries and closer cooperation is to secure a larger financial support from the missions. The former plan has brought in only ¥500 or ¥600 per year and on the enlarged financial budget of the Association amounting to about ¥15,000 per year they would like to raise about ¥2,500 directly from the missions. This seems a very reasonable request in view of the large amount paid by the missions for the Christian Literature Society. The National Association is independent of American aid financially except for certain shares in Japanese secretaries' salaries assumed by the writer on account of connections with his work. They are working hard to increase their financial income from Japanese sources. Thus far only four missions have enlarged their subscriptions in accordance with the new estimate. It is hoped that other missions will appoint their representatives and that all will make as liberal donations as possible to the National Sunday School Association.

THE GRADED LESSONS

The second year of teachers' texts for the Beginners (Yochika), Primary (Shotoka), Junior (Chutoka) and Intermediate (Kotoka) departments will be published in March to be put into use from April. For those schools that have only one group in each department (or one class of boys and girls each) this will be the second year. We recommend that all classes begin new courses at the beginning of the new school year, — the first Sunday in April.

For those schools that promote classes from lower to higher depart-

ments the courses in use this last year will be used for the new classes in each department and the new course will be used as second year for those remaining in the same department. These courses have been very carefully prepared and we bespeak their general adoption as the best teaching materials for the children in our Sunday schools.

Three sets of pictures have been selected on the Life of Jesus, one for each of the courses in the Primary, Junior and Intermediate departments. These sets have been selected from the best pictures published by Perry, Wilde, Brown and 45 pictures by Copping in the Intermediate Course. We believe we have attained a higher standard artistically than has generally been the case in furnishing Sunday school pictures. We cannot yet tell the price but they will be sold as reasonably as possible and will be a permanent possession for they can be used over and over again. We have not been able to order many sets on account of the financial investment so will be glad for orders for as many sets as possible as far in advance as possible. There are from 50 to 60 pictures in each set and they should not be more than 5 to 8 yen per set.

The titles of the new courses available for the second year are as follows:

1. Beginners.....The Benevolent God and His Good World
2. Primary.....Living as Children of God
3. Junior.....The Story Life of Jesus
4. Intermediate.....The Early Apostles and Paul

SUMMER TRAINING SCHOOLS

The Summer Training School at Karuizawa will be held this year as usual from July 27 to August 6th inclusive. The regular school session begins at 8 a.m. on the 27th and closes at noon on Friday of the second week.

The full responsibility for the school this year will be assumed by the National Sunday School Association, although the writer will assist and be in attendance most of the time.

A new Training School is to be started in Shimonoseki for the benefit of Sunday school workers in Kyushu and Chugoku. There has been a demand for a school in that section for some time and we believe that with the cooperation of the branch associations and missionaries in that part of Japan a very good training school can be conducted. While both schools will be conducted under the auspices of the National Sunday School Association, the writer will have special responsibility for organizing and conducting the new school in connection with a local committee representing the Sunday school interests. The Principal of the Baiko Jogakko has placed their school buildings at our disposal, including the dormitory and this will make an ideal location for such a school.

Missions and churches are recommended to plan early to send as many promising workers as possible to these schools. The Announcements are in course of preparation and will be issued as soon as possible. Inquiries regarding either school should be sent to the writer: MR. H. E. COLEMAN, 8 Itchome nishiki cho, Kanda, Tokyo.

Temperance Notes

A DEFINITE advance in the temperance movement in Japan was made on January 27th, when representatives of twelve leading temperance and religious organizations meeting at the National Y M. C. A. Building, Tokyo, formed a "Central Committee" to work for the passage of the Bill raising the age in the present Juvenile Prohibition Law from 20 to 25 years. This bill was introduced in the Diet on February third, sponsored by fourteen members, including representatives of all the five different political parties and one independent member. Both Buddhists and Christians are included in the organizations supporting the measure.

The Central Committee, including one representative from each cooperating organization, with Mr. Hampei Nagao as Chairman, has chosen an Executive Committee, with Mr. Kazutaka Ito as Chairman, to assume active leadership of the campaign.

The programme arranged for the holding of mass meetings and other demonstrations throughout the country on February 11th, the national holiday, "Kigen Setsu," celebrating the founding of the empire, to arouse the public interest and increase the growing sentiment for the measure. All churches, schools, and young people's organizations, both Buddhist and Christian, were urged to cooperate and to hold special rallies and mass meetings.

The organizations cooperating and the members of the Central Committee are as follows:

The Japan National Christian Council, Mr. K. Miyazaki, Secretary.

The National Temperance League of Japan, Mr. Hampei Nagao, Chairman.

The Woman's Christian Temperance Union, Miss Uta Hayashi, Vice-President.

The Intercollegiate Prohibition League, Mr. Nanao Okada, Secretary.

The Loyal Temperance Legion, Miss Azuma Moriya, Secretary.

The National Temperance Association (Buddhist) Dr. Kuniyoshi Katsuyama, President.

The Purity Society, Mr. Yusaku Murakami, Secretary.

The National Y. M. C. A. Committee, Mr. Koken Kakehi.

Tokyo City Y. M. C. A., Mr. Soichi Saito, Central Secretary.

The Tokyo Young Men's Buddhist Association, Mr. Takudo Kuruma, Secretary.

The Tokyo Federation of Student Y. M. C. A., Mr. Takao Doi, Secretary.

The Tokyo Temperance Society, Mr. Kazutaka Ito, President.

The leaders of the movement say they are confident of ultimate success, as public sentiment gradually becomes more educated on this question. One thing is quite interesting as well as significant, as one looks over the names of those in the Diet who supported this measure; that is that as a rule they are among the younger members of that body. Apparently they are not so bound by tradition, but are more willing to face this problem in the light of modern science, modern sociological research and the demands of national productive efficiency.

Seventy members of the last session of the Diet are reported to have expressed their approval of such a measure, and those who are leading the present campaign say that they expect that at least 120 members can be counted upon to support it in this session.

The following principal reasons for raising the age from 20 to 25 years are advanced by those who are leading in the present movement for revision of the law:

(1) As physical and mental maturity are not reached before the age of 25, or even later, the protection of the law is needed for youth during these critical, habit-forming years.

(2) As the years between 20 and 25 are not only important in economic production but in racial reproduction, the higher age limit would help materially in reducing the poisoning of the second generation by alcohol.

(3) The three million members of the Young Men's Associations, between the ages of 15 and 25, should be protected as much as possible from the physical and moral dangers of intoxication.

(4) The strength and morale of the Army and Navy must be conserved. Many dishonourable acts of soldiers are the results of drink. Often, too, soldiers return to their native villages with bad drinking habits formed during their period of required military service.

(5) The protection of student life. In spite of the large expenditures

for education, many students fail as a result of their idle drinking in cafés.

(6) Many social customs, as well as the fact that the right of suffrage begins at 25, indicate that this is a natural dividing point in life.

The *Seventh National Congress of Social Workers*, meeting in Tokyo, May 1927, gave unanimous vote in favor of the revision of this law making the age 25 years.

In Memoriam

WILLIAM YATES JONES

HARVEY BROKAW

“HE saved others; himself he could not save.” Only because the spirit of these words has been followed, are they saved from sacrilege in applying them to a human being. Few men or women carry this unselfish and sacrificial spirit through a life-time in all its relations, but all who knew William Yates Jones will agree that it is applicable to him as to few mortals.

William Yates Jones was born in Illinois, Sept. 6, 1864. He was the son of William and Ellen H. Jones, and his middle name was given in honour of the famous Civil War Governor of Illinois.

Early in life, his parents moved with him and an elder brother to a farm three miles west of Somerset, Miami County, Kansas. His father combined the pastorate of the local Presbyterian Church with farming.

Entering Park College, Parkville, Missouri, in 1886, he literally worked his way through academy and college with his hands, making an enviable record for ability, reliability and faithfulness. He graduated in June, 1892, with high honours. While in college he won the respect of faculty and students alike to such a degree that he was honoured by being made an elder in the combined college and town church. Later, his *alma mater* granted him the degrees of Master of Arts and Doctor of Divinity.

Three years were spent in McCormick Seminary, Chicago, where he was the unanimous choice of classmates to represent them on the program at the graduation in 1895.

Having been one of the first student volunteers of the whirlwind campaign of Mott, Speer and Wilder in the late '80s and early '90s, Dr. Jones never swerved an instant from his purpose and pledge. He arrived in Japan in September, 1895, joining the then West Japan Presbyterian Mission and serving first in Kanazawa and Fukui on the west coast. The qualities early manifested made him a missionary of rare adaptability, excellence and acceptability, so that he was greatly useful, and beloved by all who knew him, fellow-missionary and Japanese alike.

In 1899 he was united in marriage at the Kaigan Church, Yokohama, to Miss M. E. Brokaw.

The ill-health of his wife however took them for awhile to Shimono-seki and then to Kyoto, and finally, in 1907, ended their missionary career.

From that time to his death, he cared for his invalid wife with a rare tenderness and understanding.

At the same time he undertook the pastorate of the Presbyterian Church of Point Pleasant, New Jersey. The many mission-field friends who visited the manse there know how faithful he was in preaching and parish duties, how he entered into the life and activities of the whole community, and how he somehow managed to meet the cry of the tiniest child and the obligations in all local and world service. "A workman that needeth not to be ashamed." A spirit who was a marvel to all, respected by all, a true example to all, dearly beloved by all! Only the limitations of his wife's invalidism debarred him from the paths to wider influence, power and authority.

In the inscrutable providence of the All-wise Father, his prayer that his wife might go first was denied him. Stricken while on vacation and while visiting his wife's younger sister and family, peritonitis followed by pneumonia took him from those who loved him and whom he so generously served. He departed to be with the Father, November 18th, 1925, dying in a hospital in Summit, New Jersey.

Book Reviews

"A DEVOTIONAL DIARY." Arranged by J. H. Oldham, M.A., published by the Student Christian Movement. Cloth 2/-; Leather 3/-.

The mind swings like a pendulum between the extremes of adventure and organization; we launch into the deep, but again return to examine and utilize what we have discovered. If the pendulum is checked we are left with sterility or chaos.

This would seem to be the argument for this originally conceived little book. Quotations from poets, philosophers, sages and saints are given for each day with the avowed intent that the reader should thereby be stirred to his own discoveries. But the essential part of the book, according to the compiler, is the time-table by which we estimate our advance or retrogression, and the pages for careful record.

Words of our Lord give the key to daily reading. Some may be jarred by the juxtaposition of very modern styles, but the thought flows on. The range of subject and treatment is sufficiently wide to be helpful to most readers.

The book claims to be no more than an experiment, and no one would wish to use it permanently; but one may confidently recommend it, particularly to those who have to be busy with "the other things of God," and also to English-speaking Japanese seeking to discover in their own experience the relation of Christianity to everyday life.

—K. M. SHEPHERD.

"THE MOSLEM WORLD OF TODAY." Edited by J. R. Mott. Published by Hodder and Stoughton. Price 8/6.

The Movement with which this volume is concerned, it is perhaps not too much to say, is one of the most significant in the world today. When over one-eighth of the world's population, at one time welded into such a politico-religious unity as to threaten the very existence of Christendom, suddenly awakes to the fact that it is in its present condition powerless in face of the mental and materialistic processes at work in the world today, and when those of its leaders who are most alive to the situation take action of so drastic a character as to threaten the very existence of the religion itself, we may expect some great reaction; but not until we have read this book can we realize how terrific this reaction is. "It is obvious today, wherever you touch the life of Islam, that a profound disintegration of the fibre of the old life is going on with a thoroughness and a speed that increases every day."

In the work before us the subject is treated by the various writers with the wealth of thought and the breadth of vision that it deserves.

Though it is a book all should read, yet we venture to predict that the book will be out of date in five years' time, so fast are events moving.

To us in Japan certain phases of the present Islamic Movement are set forth in the book which are not without their lessons. We may mention the growth of the Women's Movement, the effect of modern thought and criticism on a non-Christian religion, the danger of an indigenous Church which loses its missionary zeal, and the important part to be played by Christian literature and propaganda.

It is altogether a most stimulating symposium.

—W. H. MURRAY WALTON.

“THE COST OF A NEW WORLD.” Kenneth Maclellan, London, Edinburgh House, pp. 192, price 2/6.

“The object of the book,” writes the author in the preface, “is to face the problems suggested by the strange and perplexing fact that there could take place almost simultaneously a World Missionary Conference and a World War. These events were the climax of two streams in the history of the world. One was the expansion of Christianity, and the other an ever-increasing material development practically untouched by spiritual influences. . . . It seems of urgent importance, therefore, that in the light of pre-war history, fresh consideration should be given to the world movements of to-day in order to discover what are the vital forces in deadly grips in these movements, what are the real issues and what is the relevancy of Jesus Christ to them all.”

The author, the secretary of the Conference of Missionary Societies in Great Britain, naturally approaches his subject from the point of view of a religious leader, and his work impresses one as a sincere attempt at an impartial analysis of the situation. It lies, however, under the limitations imposed by its vast scope and the consequent reliance upon secondary material and sources.

The evils of present-day society receive attention and stress; but emphasis is placed upon the possibility of improvement, provided mankind is willing to make the effort and to pay the cost. Reliance is to be placed, not upon the adoption of any particular system of social organization, but upon the collective influence of countless individual lives strengthened and motivated by the power of true religion.

—D. C. H.

Notices

Union Theological Seminary

FELLOWSHIPS FOR 1926-7 & 1927-8

Of the six missionary Fellowships assigned by Union Theological Seminary, New York, for the year 1926-7, one comes to Japan—viz.:

Rev. T. Hiraoka, pastor, Matsuyama City, Japan.

Out of the thirty-eight Fellowships thus far assigned nine have come to Japan, five of which have been for nationals.

Five Missionary Fellowships (yielding \$750.00 a year) and two Missionary Scholarships (yielding \$450.00 a year) will be available for 1928-7 for missionaries on furlough and for especially qualified nationals who have already been engaged in actual service. Applications for the year 1927-8 should reach the Seminary by January 1, 1927.

From the Editor

MATTERS OF GENERAL INTEREST

The Editor of "The Japan Christian Quarterly" will always be glad to receive short paragraphs on matters of general interest in connection with the Christian Campaign in Japan. They should be typed and on one side of the page only, and in no case should exceed 200 words.

STUDENTS VISITING ENGLAND

A special committee has been set up by the British Student Christian Movement for the purpose of welcoming Oriental students visiting England. The Editor will always be glad to put such students into touch with the committee.

Myogi Y. W. C. A. Conference

Eight years ago, two young missionaries walked towards the station in Karuizawa. And as they talked, they longed for a splendid Woman's Conference such as they had known in the Y.W.C.A. at home in days gone by. Their friend, instead of leaving for Tokyo, sat down with them on a stone somewhere behind the station, and together they planned the first Myogi Women's Conference. There has been one each year since, and

those of us who have been to them know the wonderful richness of fellowship, and the inspiration and joy from the free interchange of ideas and ideals that they always bring.

This year, it will be between the 6th and 9th of August, when from 50 to 60 of us will gather in a temple in the beautiful Myogi mountains an hour from Karuizawa. Together we will have three good meals a day, two nights of unusual sleeping (!), and days packed full of real study, lively discussions, enough play, and worship. The speakers and leaders? That's the Committee's secret, but it hopes to maintain the reputation that seems to hang always about the Myogi Conference, that each year is the best.

You are welcome if you are a woman, if you can sleep on the floor "in rows," if you feel the need of giving and getting new spiritual energy for your life in Japan, if you feel ripe for an all around good time, and especially are you welcome if you are a "first timer"—in fact it is *for you* that the Conference is specially planned; we others come because we want to know you and because we like it too well to stay away.

Begin preparing your summer plans accordingly, begin getting out your knickers and middie blouses, begin getting citronella and a mosquito net, and wait to get your ticket with the rest!

—KATHERINE F. FANNING,

For the Committee.

Proposed "Garden Home" for Men Tubercular Patients

THROUGH the kindness of the Missionary Society of the Canadian Church a house at Matsumoto in Shinshu, formerly a hostel, has been offered for use for the above purpose. It can accommodate 80 boarders and has 1,100 tsubo of land attached to it.

The house is in an excellent position on a high plateau and is in every way suited for this purpose. The plans for making it into a "Garden Home" for tubercular patients (men) has the fullest approval of Dr. Tasawa, President of the City of Tokyo Sanatorium. Such a place is contemplated by the city, but there is little hope of its being carried out for some time, so if this were started it would be the first Institute of its kind in Japan and under Christian auspices.

There are already four patients installed in faith that the bigger plans will mature, and plans are now under way for forming a strong Committee to see things through. Those interested in the matter are

invited to correspond with Miss Tapson, The Garden Home, Nakano, Tokyo Shigai. The Committee will be interdenominational.

It should be mentioned that the Home is not intended for those requiring medical treatment, but for those requiring preventative and after-care.

The Mother School of Loving Service

A BEGINNING IN CHRISTIAN NORMAL EDUCATIONAL WORK

THIS little school at Omiya, Saitama Ken, has been struggling through the experimental stage for the past few years, and will have its first graduating class this spring. The result of the experiment is that it has been decided to open a year's Normal Training Class for Higher Primary School Graduates to prepare them for the Prefectural Examinations for Assistant Primary Teachers.

In addition girls who have taken this or a similar course, or are graduates of Higher Elementary Schools, may enter on a two year Kindergarten Training Course. The Course is of a simple character and in addition includes sewing, cooking, hygiene and a thorough Christian training. It is hoped by this means that girls will have a practical knowledge of the problems they will have to face when they have homes of their own.

The school was started in the first place for girls of limited means and fees are kept at the lowest figure possible. They are ¥1.50 per mensem and ¥10 p. m. for board.

Full details may be had on application to the Principal, Miss E. F. Upton.

The Christian Movement in Japan, Korea, and Formosa: 1926

PRELIMINARY NOTICE FROM THE EDITOR-IN-CHIEF

THE issue for this year will be devoted to a study of the present conditions with special emphasis on the place of the missionary in Japan at present and in the future. Articles have been contributed on this subject by various representative Japanese leaders.

It is thus hoped that the book will be of special use to Mission Boards, Churches, College Libraries and other agencies interested in the situation in the situation in Japan, as well as to those who are preparing for Missionary service abroad.

It will greatly oblige the Publishers if intending purchasers will send their orders to the Kyobunkan at the earliest possible date. The price is the same as last year.

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PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Gillilan, Hokusei Jogakko, Sapporo, by the 20th day of March, June, September, and December respectively. Contributors will oblige by making them as concise as possible, and by drafting them in the form now in use.

ARRIVALS

MACKENZIE. In March from furlough, Dr. D. R. MacKenzie, to Tokyo.

MYLANDER. On November 25 from furlough, Miss Ruth Mylander, Free Methodist Mission. Miss Mylander is stationed in Osaka.

PERKINS. On February 10, Miss Marion Perkins, P. N., to assist in the Joshi Gakuin, Tokyo, for three years.

RIKER. On February 10, Miss Susannah Riker, P. N., newly appointed. Miss Riker is teaching in the Hokusei Girls' School, Sapporo.

TENNY. February 11, from furlough, Dr. and Mrs. Charles B. Tenny and son, accompanied by Mrs. Tenny's mother, Mrs. Belle W. Pettee, a former member of the American Board Mission in Japan. Dr. Tenny has resumed his work as secretary of the Northern Baptist Mission and teaching in Tokyo Gakuin, Tokyo.

TRISTRAM. On March 18 from furlough, Miss K. Tristram, C. M. S. to the Poole School, Osaka.

DEPARTURES

ARMSTRONG. On March 20, via Ports, Dr. R. C. Armstrong, M.S.U.C.C. on furlough.

CHAPMAN. On furlough, Rev. and Mrs. J. G. Chapman, Southern Baptist Mission.

CUNNINGHAM. On furlough, Rev. and Mrs. Collis Cunningham, Southern Baptist Mission.

DOSKER. On April 1, Dr. and Mrs. R. J. Dosker, P. N., Matsuyama, Shikoku, on health leave.

HARING. On March 9, Rev. and Mrs. Douglas G. Haring, N. B., associated with Dr. Benninghoff in student work, on furlough.

LANE. On March 27, on furlough, Miss Lane, C. M. S., Bible Women's Training Home, Ashiya.

LAUGHTON. On furlough, Rev. and Mrs. J. F. Laughton, S. B. of the "Fukuin Maru," via the ports.

MCDONALD. On March 20, Miss Mary D. McDonald, P. N. representative on the faculty of the Tokyo Woman's College, on furlough via the ports.

PATTERSON. On furlough, Mr. and Mrs. George Patterson, Y.M.C.A., Omori, travelling to Canada via the ports and Europe.

PINSENT. On March 20, via Ports, Mrs. Pinsent, M. S. U. C. C. on furlough.

SMITH. On furlough, Rev. and Mrs. R. C. Smith, Southern Baptist Mission.

MISCELLANEOUS

CLIPPINGER. Bishop A. R. Clippinger of the Church of the United Brethren in Christ, and the general secretary of foreign missions of that church, Dr. S. G. Zeigler, are in the Orient as a deputation to study the missionary situation. They will spend some time in Japan during May and June.

NICHOLS. The Rev. Shirley Nichols of the American Church Mission was consecrated Bishop of Kyoto on April 13th. at Kyoto by the Rt. Rev. John McKim, D. D. Bishop of North Tokyo, and the other bishops of the Nihon Seikokai.

SCHILLINGER. Mr. and Mrs. G. W. Schillinger, formerly of Saga, are now located in Kumamoto. Address: 351 Oyemachi, Kumamoto.

BIRTHS

BLACK. On January 2 at Taihoku, Taiwan. to Dr. and Mrs. D. M. Black, United Church of Canada Mission, a son, Francis Lee.

MARRIAGES

ELLSWORTH—SMITH. On January 21, in America, Miss Ruth E. Smith, formerly of the Northern Baptist Mission, Shokei Girls' School, was married to Mr. Ralph Ellsworth.

MARSHALL—ACKISON. On December 12 at Kobe, Rev. D. F. Marshall to Miss W. M. Ackison, both of the United Church of Canada Formosa Mission.

DEATHS

JONES. On November 18 at Summit, New Jersey, U. S. A., Rev. W. Y. Jones, formerly of the Presbyterian Mission, North.

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We suggest—to missionaries particularly—that you are probably neglecting one side of your work, that of bringing to the notice of your Japanese friends, literature that will help them in their spiritual life. THINK about it.

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